

FUNDAMENTAL AND ADULT EDUCATION

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EDITORIAL

Readers will recall that in the editorial of our last issue we gave an account of some of Unesco's planned activities in fundamental education over the next two years, with particular reference to training centres, associated projects, and studies and research. The account given there by no means however exhausts Unesco's activities in a field which is justly regarded as one of its major responsibilities. Following the final decisions of the last session of the General Conference, we are now in a position to give additional details.

The regular collection of statistical data will be continued, more particularly those concerning adult and fundamental education, and on such topics as illiteracy and the educational level of the population. The analysis and publication of these illiteracy figures (as at, or around, 1950) is planned as a follow-up to *Progress of Literacy in Various Countries*,¹ and they will also be used for other publications. Related to these studies is the publication of a world-wide survey of existing forms of local self-government, considered as providing the framework within which literacy programmes and other aspects of community development take place.

Readers will recall the diversity of levels at which Unesco is approaching the problem of illiteracy; a further line of attack consists in the provision of literature for new literates. This is a technical consideration of great importance for ensuring permanent literacy, and Unesco will devote considerable resources to this problem in 1955-56. We shall publish further information on this project in later issues; at the moment we wish only to stress the significance of the project which is designed in large part to take the form of expanded aid to Member States of Unesco—a type of activity which will be carried out also, for example, in the field of public library development, education through arts and crafts and the production of periodical literature for new literates.

Unesco has consistently given help in the creation and improvement of public libraries, particularly to those countries in which fundamental education is important, and this will be continued in the next two years with provision for a seminar on library development in Asia and for pilot projects in Latin America and Africa as part of the aid to Member States programme referred to above. Each of these has developed from, and is in a sense a continuation of, activities undertaken in earlier programmes. In similar fashion assistance in the development of museums as educational agencies is planned, with particular concern for the less technically advanced areas.

The increasing importance of media of mass communication in fundamental and adult education, particularly the use of sound and image in reaching illiterate audiences, is reflected in the present programme, in which Unesco will assist in the setting up

1. *Monographs on Fundamental Education VI*, Unesco, Paris, 1954.

of an educational film institute for Latin America and a regional film library for the Arab states. There will also be various pilot projects, one on the local production of fundamental education films, one in the Middle East or Africa to determine the influence of educational broadcasts, and another in Asia, concerned with the use of television in fundamental education. Unesco will also collaborate with a Member State, probably in South Asia, in organizing and producing forum-type radio broadcasts after the manner of the Canadian Farm Radio Forum.¹

This account, like that given in our last issue, has been necessarily brief, and no mention has been made of a number of matters, such as the now familiar Unesco study fellowships in fundamental education. Enough has been said however (along with our previous editorial) to give readers some indication of the broad overall plan of activities for the next two years.

1. *Canada's Farm Radio Forum*, edited by R. Alex Sim, Unesco, Paris, 1954.

RURAL EDUCATION CAMPAIGN AMONG THE TRIBES OF THE PERUVIAN JUNGLE

CÉSAR BRAVO RATTO

A previous article by the author which appeared in our last issue, January 1955, gave an overall picture of the rural education developments taking place under Peru's National Education Plan, and described in detail the work of fundamental education teams among the mountain people of the Titicaca plateau. The present article extends the picture by describing work among the aboriginal jungle tribes.

A recent article in Diogenes (journal of the International Council of Humanistic Studies) 'The Last Fuégiens' by J. Empeaire and A. Laming, will prove interesting companion reading to the following article. For comprehensive background information on the problems raised by such efforts as are described below, the reader is referred to the ILO study Indigenous Peoples.

In the vast region of Peru known as Montaña live many scattered groups of jungle aborigines, numbering about 350,000 according to the 1940 census. Each tribe has its own dialect. Those tribes which have already come into contact with civilized man also speak Spanish and some foreign languages, such as Portuguese and English.

The jungle aborigines of Peru live in the departments of Loreto, San Martín and Madre de Dios; there are also a certain number in the departments of Amazonas, Húanuco, Pasco, Junín, Ayacucho, Apurímac and Cuzco. They belong to larger or smaller tribes, which usually install themselves along the rivers. Until a short time ago, no systematic measures had been taken by the State for their education or for the improvement of their social and economic conditions. The Government is now taking action to this effect, with a view to integrating them in the life of the country. This is being done through the Ministry of Education and other official organizations, with the assistance of the Linguistic Institute of the University of Oklahoma, which has established a mission on the shores of the Yarinacocha lagoon, near Pucallpa. The mobile unit for fundamental education at Rosario, which is carrying out an education campaign among the tribes of the Upper and Lower Urubamba, in Madre de Dios and Purús, is run by Peruvian women teachers. The Mission of Spanish Dominican Fathers, working in the same region, co-operates with them. There are also rural pre-vocational schools for Indian children of both sexes in Quillazu and Atalaya, in the



The Director of Rural Education delivering school equipment to native teachers in the Peruvian Jungle (Ministerio de Educación Pública, Peru).

province of Coronel Portillo, which are run by the Franciscan congregation. The fact that the above institutions take part in this work does not, however, imply any delegation by the State of its administrative and technical responsibilities.

The education campaign was started among the Aguaruna, Yagua, Cashivo, Piro and Amuesha tribes. Eleven bilingual literacy schools were here set up, besides a mobile unit for fundamental education in the jungle at Rosario, on the banks of the Lower Urubamba river, near the place where the Tambo and Urubamba rivers meet to form the Ucayali. As is shown elsewhere in this report, nine more bilingual schools were set up in other tribes in 1954. It is proposed to create another fundamental education unit in Pucallpa, while new schools will gradually be established amongst the following tribes: the Ocayna, Bora, Huitoto, Ticuna, Cocamas, Andoas, Shafra, Huambisa, Chayahuita, Cocamilla, Campas, Machingangas, Chantaguiros, Conibos, Mashcos, and others no less important.

School buildings are specially designed to suit physical conditions in the jungle. They are built of wood and mounted on sturdy wooden piles. The roofs slope on both sides or else are in the form of conical domes; they have a framework of wood and *chacallas* (woven rushes or laths) covered with well plaited straw or palm leaves. The walls are of reeds or of wooden planks placed lengthwise and held together by lianas. Sometimes the walls are covered in mud and painted. In marshland and areas subject to flood, the floor is at a suitable height from the ground, supported by scaffolding; this affords protection both from the damp and from the wild animals and reptiles which abound in the region.

According to 1953 statistics, 360 aboriginal pupils were enrolled in 11 bilingual schools, their attendance and progress having proved fairly satisfactory.

Aboriginal children in the jungle area attend school during the normal school year of 9 months. School is open from April to December, as this is the period when the torrential rains slacken a little. In the bilingual method used in teaching, lessons are given at first in the native language and later on in Spanish, while the former is always used for interpreting and translating so as to help the pupils to understand. As has already been said, education is so far confined to the elementary grade. It may be possible to extend it later to provide a full primary course.

In 1953, the cost of the education campaign in the jungle was 91,587.20 Sols, divided between 11 bilingual schools and 11 Indian teachers (56,284.80 Sols) and a fundamental educational unit with a directress and two assistants (35,302.40 Sols). These figures do not include the expenditure incurred on their own account by the Bilingual Institute of Yarinacocha and the Mission of the Spanish Dominican Fathers, which are assisting in the campaign.

The teachers for the bilingual schools were chosen from among Indians of the jungle tribes; they were taught to read and write, learnt Spanish and acquired a basic knowledge of the subjects included in primary education. They learnt the essentials of teaching at two summer courses, each lasting three months. In selecting the staff for the mobile unit for fundamental education at El Rosario, regard was paid to the special abilities of its members and, above all, to their spirit of altruism and sacrifice—inspiring them to educate primitive man in the jungle, in his own surroundings, sharing his hard life and the perils by which he is constantly beset. They are truly the heralds of goodwill; through their co-operation in the Government's work, they are trying by every means in their power to help the tribes to forget that the white man was once an enemy who exploited them.

The system adopted for educating the aborigines of the jungle is in accordance with the general principles of fundamental education, with a minimum programme adapted to the geographical, social and economic circumstances and to the primitive condition of the mountain aborigines.

The following are the aims of this programme: to awaken in the aborigine of the jungle a desire for a higher standard of living, compatible with his dignity as a human

being; to bring, as far as possible, the benefits of modern civilization within his reach; to enable him to make a rational use of jungle land, through agriculture, proper lumbering methods, reafforestation, soil conservation, etc.; to instruct him in the rearing of domestic animals that can be acclimatized to the jungle; to improve his fishing and hunting methods and equipment; to instruct him in skills that would be useful in the region and in simple techniques for transforming the raw materials to be found there; to teach him how to protect his health, through a practical knowledge of rural hygiene as applied to the jungle; the improvement of his dwelling, clothes and food; the elements of child care, sick nursing, etc.; to eradicate superstition and prejudice among the jungle dwellers; to spread the knowledge and use of Spanish among them, as a means of communication with civilized men and as a vital factor in their culture and in national unity; to give them the elements of general culture; to give them some civic training so that they may get to know and love their own country; to develop in them a high sense of their own value, both as individuals and as members of their tribal community, in keeping with the noble ideal of the fellowship of mankind.

The jungle schools are in fact outposts of culture, set up within the tribes, to familiarize them with the customs of civilized life. By reason of their geographical setting and of the primitive social and economic condition of the inhabitants, these schools are experimental. They are, therefore, of a special type and are run on special lines, very different from those obtaining in the ordinary primary schools or in rural schools in the mountains. Their principal aims are to bring the Amazon aborigines into contact with civilized man, to attract them and give them confidence until they become familiarized with the new atmosphere which it is proposed to create for them; then, taking advantage of this favourable relationship, to teach them to read and write, teach them elements of arithmetic, etc.—accustoming them, at the same time, to habits of hygiene and an improved standard of living and, above all, helping them to know and love their country.

To this end, the utmost flexibility has been introduced into the working of the schools. They are, indeed, more like adaptation centres where pleasant work is carried on than like ordinary school rooms. Thus, restrictions which might be an obstacle to the above objectives have been abolished—i.e. restrictions relating to age, sex, unpunctuality and so on, which might tend to drive away the Indians rather than attract them.

The methods are essentially practical. The school has some cultivable land and an orchard, and small workshops for handicrafts and suitable rural industries.

For the first time in the history of education in the jungle, a systematic attempt is being made to deal with this important and difficult question. We are moving towards the solution of a problem which has received very little attention throughout our history. We must proceed cautiously if we are to achieve definite results.

Ever since the quest for the mysterious El Dorado, the Amazon jungle has interested Peruvians and foreigners only on account of its material value. It is a storehouse of economic riches for Peru, America and the whole world; it provides a wealth of material for novels, paintings and thrilling or idyllic plays. Yet, the tribes inhabiting this enormous area have continued to lead their primitive life. The educational task that has been undertaken is complex and extremely difficult, but it is not impossible. All that is needed is men and teachers of goodwill, who look upon their work as a mission, who are capable of understanding the simplicity and purity of the jungle, and the objectives laid down by the Government; they must also, of course, be provided with the necessary economic resources, which should be increased as the campaign advances.

Only in this way can the aborigines of the jungle be led into new paths leading towards a worthy new role for them in the national life of Peru.

THE AUDIO-VISUAL CENTRE FOR FUNDAMENTAL EDUCATION IN FRENCH WEST AFRICA

ANDRÉ TERRISSE

From the beginning, audio-visual aids have played an important part in fundamental education experiments in French West Africa.

It soon became clear that education of this kind means nothing unless it is brought home to all the inhabitants of the village concerned. If that is to be done, ordinary teaching methods (talks, posters, pictures, panels, etc.) seem inadequate, and filmstrips or films have proved both the most practical and the most successful method. Although there seems to be unanimous agreement that the future of fundamental education is linked with the development of audio-visual aids, the problem is by no means solved.

Difficulties of two kinds have been encountered: first, the excessive wear and tear of equipment and transport risks and, secondly, the maintenance of particularly fragile and delicate apparatus. The fact is that projectors, recorders and play back machines have to function in conditions for which they were not really made. For use in the open air, in an atmosphere full of dust and sand, in a climate alternating between extremes of dryness and humidity, with the electric current often supplied by generating sets that are difficult to regulate—apparatus has to be very carefully selected. But however expensive it may be, the tracks it is driven over and the conditions in which it is used are bound to mean mechanical breakdowns and the need for thorough overhaul after each trip.

To deal with this situation, the Federal Fundamental Education Office has set up a complete audio-visual workshop, which I will now describe briefly, together with the equipment at our disposal.

Room I is the general machine shop containing work benches with vices, metal lathe, polishing lathe, electric drill, tools chart, etc. A projection room for 16 mm sound film is equipped with a TOLANA EC 16 recorder connected up to the projector, thus permitting optical or magnetic sound projection, the addition of the sound effects, post-synchronization and commentary dubbing.

Room II is reserved for sound recording, and contains magnetophones (one of them a TOLANA ER 851 M), a Fairchild disc recorder and a three-speed playback machine (the latter made in the workshop).

In Room III, which is used for editing and checking films, there are two vertical winders, one horizontal sound reader, one viewer, and all the usual appurtenances of this kind of workshop. This room is also used for electronics. There is a testing bench for adjusting and repairing such instruments as LF amplifiers, receivers and low-power transmitters.

A control chart, made under our own supervision, shows the electrical installation and enables permanent control to be kept over the voltage, strength and frequency of the power and lighting currents. Among the apparatus used is a Ribet-Desjardin 266 amp. oscillograph, a Contalt-Metrix controller, an impedance bridge, a laboratory valve-meter, an LF generator, a volt meter, etc.

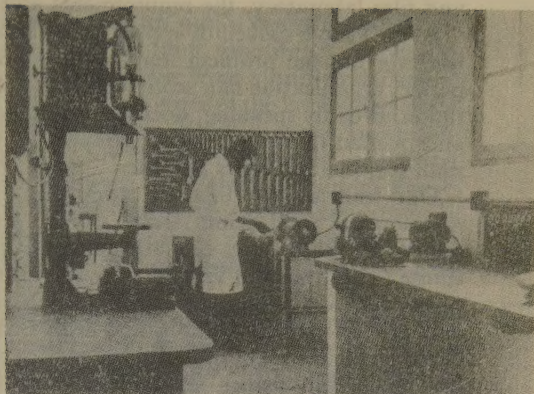
Room IV is reserved for painting, titling and editing, and Room V is equipped for servicing batteries.

The whole workshop is completed by an office, which for the time being houses the film library, and a large store for equipment and film stock. In the store a small projection room has been arranged for screening the films.

A cine-photographic developing laboratory is also being fitted up and our technician is at present working on the problem of adapting the material to our needs.

As evidence of the care taken in equipping the workshop, I might mention that all

A view of the workshop (Centre de documentation pédagogique, Paris).



benches have 115 volt 10 amp. plugs with separate switches and that small tool machines are supplied with 220 volts monophase or triphase, and the recording and electronic rooms with 110 volt 25 amp. plugs.

Thus any proposed apparatus may be examined with the most up-to-date, highly-perfected testing instruments. Obviously an installation of this standard can only be conceived on a federal scale. To obtain it has required the skill of a technician like Mr. Maillet,¹ whose ability is matched by his enthusiasm and who, with the help of a single African assistant, has done all the editing in very difficult conditions, in addition to fitting out a small mechanic's workshop and planning and setting up an elaborate electrical installation.

Clearly this workshop cannot be used merely as a 'testing bench' for material which, although its importance is still not realized in many territories, serves only a limited purpose. Its most vital function must be the overhaul and repair of apparatus, for in nearly all territories specialists are scarce, often overworked and, as they are usually salesmen at the same time, interested only in repairing models made by the firms for which they are agents. Usually, when a playback machine or a film camera breaks down in a rural area, it is out of action for months before the spare parts arrive. Sometimes the apparatus has to be sent to France; at other times, because of the obstacles, it may even be rendered permanently unusable; both the climate and maintenance difficulties are a complication. However, in future, all worn apparatus will be able to be inspected in Dakar, where it can always be sent easily and quickly by plane, as this town is the terminus of all internal air routes. There, running repairs will be done speedily, and the delay in obtaining replacements will be reduced. That is the chief reason why we are trying to standardize equipment. Moreover, there are few models of stout design adequate to our needs, and even if it were possible to stock spare parts for two or three models, it would be difficult to cope with a large variety of makes and designs.

Logically, to these three activities—testing, maintenance and repairs—should be added the study of small-scale equipment, adapting it to local needs and, where necessary, making it. Every day problems arise in connexion with screens, printing machines, filmstrips, and devices to prevent interference from generating sets. In certain circumstances the audio-visual workshop has to become a research laboratory on a modest scale. And of course there is a store attached to it in which are housed goods, apparatus and various types of documentation in use or temporarily in stock. To this branch of our activities, which we will call the 'machinery' side, we have lately added a photograph

1. Mr. Maillet represented French West Africa at the Unesco Messina seminar (August-September 1953) on Visual Aids in Fundamental Education.

and film laboratory, the requirements and possibilities of which it is as well to define.

So far I have spoken of apparatus and pointed out the difficulties encountered. Here, however big the problem may be, it is always a technical one: good equipment and perfect organization can solve it. But the outstanding problem is to produce documentation. Broadly speaking, documentation produced locally is of two types: either drawn and printed (leaflets, posters, pamphlets, etc.), or photographic (stills or films). As we shall see, the two types are often used in conjunction.

Our leaflets and coloured pamphlets are now widely circulated and known. We mention the chief titles: *Abdou*; *Zinsou*; *La vraie richesse* (True wealth); *Les malheurs de Gata* (The misfortunes of Gata); *La jarre du roi Ghezo* (King Ghezo's pitcher); *Le beau village* (The beautiful village); *Les inquiétudes de Samba* (Samba's worries). These pamphlets deal with soil erosion, afforestation, health, stock-breeding, co-operation, malaria and ground-nut cultivation, and are valuable aids in our work. Not only is the text based on the advice of the technical service concerned and translated as simply as possible into the spoken dialect—easy to read and entertaining; more important still, the format of the excellent four-colour pictures enables them to be projected with an epidiascope. I shall not dwell here on the advantages of this instrument, which I have described at length elsewhere,¹ but it should be emphasized how easy it is to produce a series of drawings or photographs to illustrate talks on the most varied subjects.

It is also well worth while making lantern slides in series. Good colour photographs projected on to the screen by means of simple, inexpensive apparatus are always a success and have great educational value. In this vast field of photography, a great future is opening up for the fundamental education laboratory. But the problem is complicated. The subjects have to be hunted up: it is no good trusting to chance. Until the various territories acquire the habit of systematically sending their own photographs to the federal centre, the work of adapting them will be difficult; a great many are required if a real selection is to be made, for a series of photographs can cover a large geographical area without losing technical precision or educational value.

It would also be useful to fit up a travelling laboratory so that, when necessary, photographs could be taken or recordings made on the spot and in the most favourable conditions. Unfortunately, it is difficult to persuade people to adopt this idea, and a distrust—sometimes justified—of vehicles of this kind and of their usefulness, has not yet been overcome.

Filmstrips are our most successful product and, after an uncertain beginning, it now seems as though the main difficulties in making them can be overcome. In a very short time we have managed to produce some really worth-while documentaries on such widely different subjects as infant welfare, bottle-feeding, leprosy, sleeping sickness, agricultural production and ground-nuts, in addition to those used as an aid to teaching reading and arithmetic by the ordinary methods. Copies of these films cost only about 50 francs, so they are widely used both in fundamental education and adult classes, and even in schools. We have drawn up a filmstrip programme covering all the main subjects of interest—agriculture, health, afforestation, stock-rearing, reading, arithmetic, mass communication, etc.—and now the only unsatisfactory aspect of the matter is that our inadequate equipment slows down our output of copies.

I have already mentioned that there is no hard and fast line drawn between the use of leaflets, posters or booklets and photographs or films; in fact, our chief concern is always to broaden the sphere of usefulness of both types of documentation: a talk may be suggested by a picture, and a photograph, drawing, or even the text, may be projected by epidiascope. Therefore, whether we are producing a pamphlet or a filmstrip, we always have to think of the requirements of audio-visual teaching: documentation must

1. 'Les méthodes de l'éducation de base et les auxiliaires audio-visuels' in *Éducation africaine* (*Éducation de base*, No. 3) and the *Fundamental and Adult Education* bulletin, Vol. IV, No. 4, October 1952.

be highly adaptable, suggestive and informative. We also try not to dissipate our efforts and therefore concentrate on a few major themes. At the same time we try to provide our audience with some common elements in the change-over from a printed document to a filmstrip, or from a filmstrip to a moving picture. That is one of the fascinating problems—psychological as well as technical—in adult education. Needless to say, our teaching methods and the audio-visual aids we produce are based on everyday experience.

I will not enlarge on the problem of producing cinema film, which we can, of course, make and synchronize with sound. Elsewhere¹ I have explained why we are extremely cautious in this domain, but that does not mean we do nothing at all, and here again we are going to attempt a programme in which our first aim will be to make cinema films from some of the filmstrips we have already used.

On the other hand, prospects for sound recording seem especially favourable, and the excellent equipment at our disposal will enable us to do some very useful work in the near future. In particular, we are examining the possibility of recording filmstrip commentaries; each double-sided record could contain a commentary in four different dialects, and we might also make magnetic tape recordings of longer talks in the same dialects as our pamphlets and other documentation, so that educators could select programmes exactly suited to their audience.

I must not forget to mention another use to which we put our workshop-laboratory—for practical training during courses. When we first considered this scheme we were thinking in particular of training technicians. Of course, neither the premises nor the equipment can claim to be adequate for a course attended by 40 pupils; but the workshop-laboratory keeps the pupils in touch with reality, if only by making them aware of the complicated problems raised in audio-visual education. In any case, the best of them are enabled to complete their technical education and they all, without exception, have a chance to familiarize themselves with the apparatus and understand more clearly what to expect in the federal workshop.

This vast programme may seem ambitious, but we can say that in the very near future it will be a practical possibility. Nor are we closing our eyes to the difficulties, the greatest of which is undoubtedly the ubiquity of film specialists, both theoretical and practical, who declare their readiness to make educational films, and even to be fundamental educators. Hearing them talk, many serious observers might think that the strict and cautious attitude of the properly qualified services was a sign of inefficiency. Rapid and repeated failures naturally tell in our favour, but a lot of time is wasted in useless argument. Surely the illegal exercise of the teacher's profession should be punishable by law like that of the doctor? Let us hope that in the near future common sense will prevail.

Whatever may be the fate of fundamental education and whatever form it may take in the future, what really counts is that French West Africa now has enough technical equipment to meet immediate needs in audio-visual education. The satisfaction of having succeeded, in six short months, in assembling and installing high class technical equipment, notwithstanding the adverse psychological and financial conditions, and with the help of only two teachers who had other duties to perform, is a real reward for our labours. It proves—if proof were needed—how effective and practical is the part played by the teaching profession in fundamental education.

1. 'Les méthodes de l'éducation de base et les auxiliaires audio-visuels' in *Éducation africaine* (*Éducation de base*, No. 3).

MODERN LANGUAGE TEACHING FOR ADULTS AT THE PEOPLE'S UNIVERSITY OF LJUBLJANA, YUGOSLAVIA

MIRKO HROVAT

The increased and improved teaching of modern languages as a contribution towards better international understanding has been for some time a concern of Unesco. An international seminar on this topic (with which the following article deals) was held at Nuwara Eliya, Ceylon, from 3 to 28 August 1953, and a collection of some of the papers presented together with summarized versions of the conclusions of the seminar will appear shortly under the title The Teaching of Modern Languages.

'Everyone feels a natural need to acquire knowledge.' (Aristotle)

Adult education is something very different from the education dispensed in ordinary schools; it can be more interesting, more varied, more flexible and effective; but at the same time it can make considerably greater demands on the teacher. He is often addressing himself to people who are eager to learn a foreign language, ambitious and, at least at first, keen on studying.

An adult class is in some ways a reflection of the feudal school as it existed before the time of the great reformer Komensky (Comenius). It is a medley of students of all ages, of both sexes and of very different educational levels; an engineer may find himself next to a waiter who has never progressed beyond the primary school.

The teacher must select a system suited to the ages and needs of his students, and his lessons must be lively yet methodical. He cannot expect much homework to be done, so must give detailed explanations in class and make each student repeat what he has learnt, until the whole class has thoroughly grasped it. Some students want to be able 'to talk' from the very first lessons, and have to be made to understand that learning a foreign language is, in a way, like learning music. The first lessons are sometimes the hardest and the most boring, but they have to be gone through.

The following is a brief description of the experiments carried out at the People's University of Ljubljana, the capital of the People's Republic of Slovenia, which with the five other republics forms the Federal People's Republic of Yugoslavia. As Slovenia lies between Italy, Austria and Hungary, its population has always been drawn towards modern languages and seems to have quite a natural gift for them.

In 1949 the People's University of Ljubljana started modern language courses for adults; 700 students enrolled immediately and the number has since constantly increased, until in 1953-54 it reached the figure of 1,989 in the first and 2,473 in the second half of the year, with the students distributed over 74 classes. It should be mentioned that 278 other modern language courses have been started in Slovenia, chiefly by business firms, factories and other bodies.

The language school of the People's University provides four-year courses in English, French and German, and three-year courses in Italian and Spanish. In the two lowest classes the elements of the language are taught; the third class is for 'conversation', and the fourth for 'finishing'. The syllabus is so drawn up that the beginner can learn a language in four years, i.e. express himself properly both orally and in writing, and draft an ordinary letter. This aim is not always achieved, as most of the students abandon their course at the end of a year or two, or choose another language; the results are thus very difficult to assess. There is a further difficulty, common to all optional courses—the gradual falling-off in attendance; at the end of a year, only 32 per cent of the

pupils who originally enrolled are still attending—some are 'discouraged', others ill, others absent on travel, and so forth.

The maximum attendance in a class has now been definitely limited to 20, and to 15 for the conversation classes, and in the light of five years' experience it has been decided that each lesson should last 50 minutes. All classes are held in the afternoon, between 4.30 and 8.30; at the beginning of the year students and teachers are both entitled to choose the time which suits them best. Students may also choose their teacher. In Yugoslavia the usual working day is from 6 a.m. to 2 p.m.—except in certain industries, shops, etc.—which leaves the afternoon free for education or other activities.

The students are given three lessons a week for eight months, i.e. some 105 lessons a year. As the People's University is not a government institution, a small enrolment fee is payable (2,400 dinars, or U.S.\$8, a year, which represents a fortieth part of the average annual wage) so that maintenance costs, heating, teachers' salaries etc. may be covered. Anyone who seriously wants to learn a modern language can thus do so for an expenditure of only \$32 over four years. The People's University seeks no profit; its sole aim is to educate the masses. At the end of the school year students may take an examination which carries a certificate, though the latter has no official value. The majority of the students are women, who are more persevering and assiduous than the men. Of the total of 1,989 students, 796 (or 40 per cent) are men and 1,193 (or 60 per cent) women.

THE STUDENTS

As for the students' motives in enrolling for the courses, at least half of them are stimulated by the need to learn a language for purposes of work or study—to enable them, for example, to read foreign technical and scientific books or reviews, recent literary works, etc. Some students however are interested simply in learning a language for its own sake.

It is natural that the majority should be young people, though a good many are middle-aged, keen to improve their education: 1,352 students or 68 per cent of the total number are below 40 years of age, and 637 or 32 per cent are above that age.

A noticeable feature is the popularity of English, to which most of the students are attracted—English being considered the world language of trade and industry, and contacts with the Anglo-Saxon world being continually on the increase. A smaller number of students opt, out of practical considerations, for German; skilled and specialized workers and technicians use a large number of manuals written in German, which date from before the war but which still retain their value. French takes third place, and is of interest to intellectuals or people who want to brush up the knowledge they acquired in their studies at secondary school. Fewer students choose Italian, and still fewer Spanish. A Russian course has been contemplated but has not yet been started, owing to lack of candidates.

The following figures for 1953-54 indicate the distribution of students by subject and type of student: English course, 986 (49.6 per cent); German, 728 (36.6 per cent); French, 162 (8.1 per cent); Italian, 79 (4 per cent); Spanish, 34 (1.7 per cent).

Classification according to occupation: 'White-collar workers', 891 (44.8 per cent); Students, 526 (26.4 per cent); Manual workers, 399 (20.1 per cent); Housewives, 135 (6.8 per cent); Various, 38 (1.9 per cent).

The 'white-collar workers' group is the largest and least well defined; it includes all who receive a monthly salary (civil servants, intellectual workers, shop assistants, etc.). Most of the 'students' come from the various faculties, and need to know a foreign language in order to read books connected with their future profession. The figure for 'manual workers' is surprisingly high; these are, for the most part, skilled workers wishing to improve themselves in their trade, who show a most praiseworthy determination to engage in study despite physical fatigue. From the outset the People's University

tried to interest manual workers in the learning of modern languages; it arranged special courses for them, and textbooks adapted to their level of education. These efforts, however, proved unsuccessful; in 1952-53 two courses for manual workers were started, but were dropped the following year. It appeared that manual workers did not like attending courses specially arranged for them; whether from pride or ambition, they preferred to take their place among students attending the ordinary classes.

Shortened courses are arranged for all who wish to learn or improve their knowledge of a language as rapidly as possible, because they expect to go abroad very soon or have to attend a conference, for example. Students taking a shortened course have six lessons a week (two lessons three times a week) and complete the ordinary four-year course in two years.

TEACHERS AND METHODS

The teaching staff includes lecturers from the Faculty of Arts, secondary school teachers and other persons with a good knowledge of the language in question.

Eckersley's *Essential English* is used in the shortened English course, and students listen to recordings of lessons broadcast by the BBC. These are very popular, especially in the early stages, and are of great help in improving the students' pronunciation. For the French courses the textbook used is Robin & Bergeaud's *Le français par la méthode directe*. German and Italian are taught from textbooks written by Slovenian authors.

A magnetophone enables pronunciation to be checked and improved; the student can compare the faultless tape—recorded diction of actors or teachers with his own, and the instrument also helps him to learn correct intonation and the 'lilt' of a sentence. It has, however, been noticed that the repeated use of such methods sometimes results in a decline in interest.

The organizers of the courses have also arranged the showing, once a month, of English German, French, Italian and Spanish films of artistic merit, in the original version and without sub-titles, so that the audience may learn to follow the language 'from life'. The teacher devotes one or two lessons beforehand to a section of the film which will be run through twice, the rest of it being shown only once.

The People's University makes extensive use of audio-visual aids. Films, records and the magnetophone certainly make lessons more enjoyable, but have the disadvantage of imposing a somewhat passive role upon the students. Direct contact between teacher and pupil, which forces the latter to speak and keeps his attention alive, will always remain the principal factor in all teaching.

The teachers are not all obliged to follow the same method; nevertheless a modified form of the direct method—the 'active' method as it is termed by the French—has been generally adopted. Mere understanding is not enough; students are thrown into 'deep water' as soon as possible. From the first lessons, they are made to try and express themselves in the idiom of the foreign language—not merely to imitate and repeat the teacher's words and to talk, but also to think in the language they are learning, the language being not merely a subject of study but a means of expression.

Grammar, however interesting and varied it may be, is usually rather unwelcome, to the adult as well as to the child. The teacher therefore tries to make it more colourful by bringing books, reviews and newspapers into his class from time to time, explaining them and getting his students to discuss them. This type of lesson is much appreciated. Sometimes little competitions in spelling, grammar and phonetics are arranged, with prizes of newspapers or reviews.

In accordance with the democratic character of the language school, the authorities of the People's University have set up a council consisting, in addition to their own representatives, of representatives of the teaching profession, the students, and major enterprises; there is reason to hope that this council will effectively help in settling the

various problems connected with the organization of the courses as well as certain educational questions.

During its five years of existence, the People's University of Ljubljana has already rendered very great services, particularly in enabling some 5,000 adults to learn modern languages or improve their knowledge of them—thus rendering great service to the community, making an active contribution to their country's economic development, and facilitating international understanding. Its success in this respect is outstanding and far surpasses that achieved by the secondary schools. It is largely due to the interest shown by adult students, who appreciate the need for knowing foreign languages and the pleasure to be derived from learning them.

A VOLUNTARY TEAM IN THE EL SALVADOR RURAL SETTLEMENT PROJECT

ROLF WILHELM

Readers of the following article will also be interested in a recent Unesco publication Youth and Fundamental Education, which, besides giving a description of the nature of fundamental education and the many national and international efforts at present being made, gives practical examples of the role of voluntary and particularly youth effort in these programmes. Well illustrated, the booklet is primarily intended for leaders of youth groups but should be of interest to all voluntary groups.

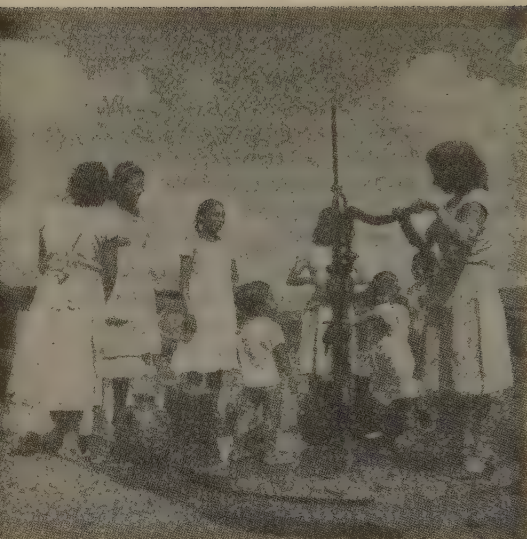
The Fundamental Education Project at El Sitio del Niño, El Salvador, was started in April 1952 by the Instituto de Colonización Rural (ICR)—a Salvador government agency—and a team of volunteers of the American Friends Service Committee (AFSC), Philadelphia. In spite of the same location at El Sitio del Niño, this project is entirely separate from that of the fundamental education team headed by the Unesco expert Marcel de Clerck¹ which operated during 1953 in several villages nearby.

THE PROJECT

The programme directed by the Instituto de Colonización Rural led to the construction of El Salvador's first model community for landless *campesinos* (peasants). Today this new community of El Sitio del Niño is a clean, attractive and friendly village which has set an example for many more such communities in El Salvador. Seventy-two families who came from various parts of the country and owned practically nothing were settled during 1952 and 1953 in neat, three-roomed red-brick houses. Each group of four families owns a well with a pump that provides uncontaminated water. Each family also has a bath house, a latrine, a garden plot for planting vegetables, flowers and fruit trees, and about an acre of land which the men rent every year to grow some of their own corn and beans.

The men in the village work on the *fincas*, the collective farm which belongs to the community, where they cultivate sugar-cane, corn and *frijoles* (beans) for cash income. Workers are paid 2 colones (U.S.\$0.80) for every day they work on this farm and at the end

1. See Vol. VI, No. 2, April 1954, pp. 63-71.



Women and children at one of the new community pumps (United Nations).

of the year the net profits are distributed among the *campesinos* according to the number of days worked at the *finca*. The management of the farm is still in the hands of the Rural Institute, which provides an experienced administrator, as well as credit, seed, fertilizer and tractors. The idea is that this farm will be turned over to the community members themselves as soon as they are able to manage it. At present only a few of them can read and write, while none of them has had previous experience in leading community affairs.

The Instituto de Colonización also provides the services of a full-time and highly qualified social educator and two teachers in charge of a three-grade school, as well as a local expert in vegetable gardens and chicken raising. Once every two weeks an ICR film unit shows educational and other films and a doctor visits the village every Saturday.

This may perhaps seem a large staff for a small community of 400 people. But the Salvador Pilot Project at El Sitio del Niño, in attempting to combine fundamental education with an immediate all-out economic improvement, hopes to show quick results. The experience gained will be used in all the other communities of the institute. A group of volunteers sent by the American Friends Service Committee has lived and worked in this community from the very beginning of the project. Los Amigos (The Friends) as the group is called, belong, therefore, as much in the picture of the new community as Lita, the social worker, under whose direction they work. The voluntary team is a great help to the entire project and has often served as a bridge for better understanding between the *campesinos* and the institute.

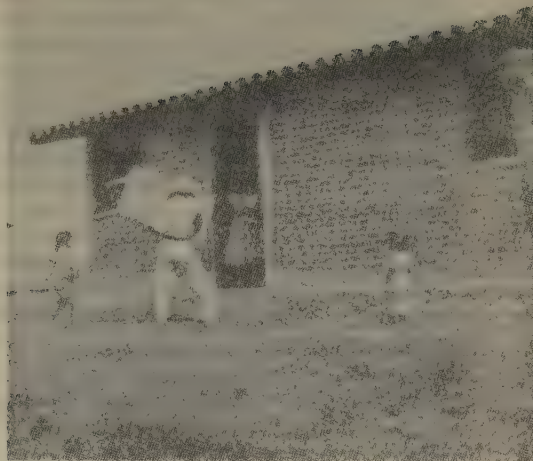
This article is an attempt to show what achievements are possible in a fundamental education project with the assistance of a good team of experienced volunteers.

THE VOLUNTEERS

During the last three years the El Sitio project has had the advantage of both good leadership and good co-operation from teams of mature long-term volunteers. Without the excellent group spirit that has prevailed, it would have been quite impossible to carry out so successful a programme of social work in the new community.

In the El Salvador project the average volunteer stayed for one year. A fairly good knowledge of Spanish was essential. In most cases the volunteer had had previous

The villagers move into their new houses (United Nations).



experience of working with AFSC in rural areas of Mexico, e.g. with the *Ensayo Piloto de Educación Básica* in Nayarit or with the *Patronato* for the Otomí Indians in the area of Ixmiquilpan, Hidalgo.

The usual age of volunteers in the team was around 28. Although most of them came from the United States, the unit was generally international in its make-up, with members from Austria, Finland, Germany, Haiti, Italy, Mexico and Switzerland. The great majority were college graduates.

The AFSC and its volunteers came to this project at El Sitio del Niño at the invitation of the El Salvador Government. This co-operation has proved so successful that the Instituto de Colonización Rural hopes to secure the collaboration of a greater number of volunteers and several more teams.

The Work of the Volunteers in the Project

The work in the community is co-ordinated through the ICR social worker, who works closely with the team and the leaders of the group (often a married couple), and through weekly planning sessions with the institute staff of the community. Careful co-operative planning is essential as practically every volunteer has a programme of his own, covering his own special sector in the general community programme.

After an initial period when the men of the team helped with building and painting the houses and the women became acquainted with the new families moving into the community, the usual work of the unit included (besides the activities of some specially skilled volunteers working in co-operation with the personnel of the Health Demonstration Area, including WHO) the following fields:

Economic Life of the Community. The management of the collective farm is entirely in the hands of the ICR. However, unit members have been helpful in instructing the *campesinos* in the better use of their yearly profits and in improving working relations on the *finca*.

Plans for a consumers' co-operative were submitted by a member of the unit to the Board of Directors of the institute, while another team member, in a four-month educational campaign of meetings and afternoon classes during the time when there was little work for the men to do, prepared the *campesinos* for their new enterprise. Another member of the volunteer team sold the shares for the co-operative to the *campesinos*

and it was satisfactory to see that every family joined the new co-operative on a voluntary basis so that the initial capital was considerably higher than had been expected. Volunteers prepared the first election of a board of directors for the new enterprise, and helped and advised at meetings and at the store. They also assisted the educational and women's committees of the co-operative. Efforts to introduce vegetable gardens were only partly successful as a result of heavy rains during the wet season and the amount of work involved in watering the large plots during the dry season. In the course of the last year a poultry improvement programme was established by an institute expert collaborating with volunteers and the *campesinos*. A youth club was organized along the lines of the 4-H clubs (youth clubs with a programme of developing 'head, heart, hand and health').

Health and Nutrition. The institute supplied the community with medical supplies and arranged the weekly visit of a doctor. Serious cases of illness were often taken to hospital in the towns of San Salvador or Santa Ana by the unit's jeep. By the beginning of 1954 the unit's registered nurse had started a daily clinic at the community centre and set up a health programme with medical records, facilities for vaccinations and pre-natal care. At the end of her stay in El Salvador she was preparing an auxiliary nurse (sent and trained by the Health Demonstration Area) to take over the work at El Sitio del Niño.

There is continual need for education in sanitation and nutrition, and women volunteers are helping in this respect by regular visits to *campesino* families. Diet is slowly improving, and cookery classes have begun. Three hundred pounds of Unicef milk are distributed to schoolchildren and families every week. With the help and demonstration of volunteers the women of the village are now able to prepare the daily milk for schoolchildren. A sociologist volunteer studied health beliefs prevalent in the area, particularly the idea that the combination of 'cold' and 'hot' foods was responsible for sickness; this study was made at the request of a United Nations expert and a report was eventually submitted to the Health Demonstration Area and the National Health Service.

Education and Craft Training. A kindergarten has been started by volunteers who help the teachers in recreation and arts and crafts classes, as well as in the school garden. Literary classes for adults are conducted in the evenings by the social educator and a volunteer. In 1953 a volunteer held special night classes in discussion form on everyday subjects such as alcoholism, loans and interest rates, improved housing and gardens, the meaning of 'community', etc., in order to encourage local government and the community co-operative enterprise. Carpentry classes for men and boys are held, and tools are lent to community members. There are sewing classes for the women and older girls.

Recreation. There is a great need for organized recreation in the village. The group and the social educator have helped in conducting community meetings and by issuing invitations for families to come to the unit's house for playing new games, singing and talking. The institute has provided a film projector and films, and a volunteer encourages participation in dramatic activities. A youth club was founded a year ago.

Publicity for the Community. In El Salvador, as in many other underdeveloped countries, there is a certain amount of alienation between city and country dwellers. In eight articles published by the largest Salvador newspaper, a volunteer tried to give city people a better understanding of the work of the Rural Institute at El Sitio del Niño. 'Work Sundays' are organized by the unit in order to bring together *campesinos* and friends from town in a voluntary community project. Social workers, nurses, teachers, government officials, international experts and many others are visiting the new com-

munity, and the social educator and several volunteers explain the activities to these visitors. More can still be done, however, to attract the interest of university students as well as that of the neighbouring landowners.

Social Integration. Community spirit, local initiative and leadership, and responsibility for community affairs are encouraged through meetings which both men and women attend. Girl volunteers visit the homes and encourage improvements in housing, while delegates from all the streets come together at the 'street leaders' meeting' to discuss physical improvement in the community. Volunteers began this scheme in conjunction with the ICR agronomist and continued it until the elected community leaders were ready to take over. To complement their practical experience, a volunteer gave these men leadership training talks. It is probably in this field of local leadership and co-operation between community members that the most striking progress has been made. Instead of petitioning the government authorities, the men are now beginning to see more possibilities for helping themselves. In leadership training for service to the community, the volunteers of Los Amigos set a fine personal example. And although the team is still far from reaching the ideal, the words of Lao-tse's poem provide a constant goal: 'The leader serves best where the people say, "We have done it ourselves!"'

Evaluation of the Volunteer Project

The effects of the careful preparation made by a special AFSC representative before the first volunteers came to El Salvador are still being felt in the third year of practical activities. The fact that all the interested ministries, agencies and international experts receive information about the AFSC project and its approach to the problems of the *campesinos* has been particularly valuable in creating a friendly atmosphere towards the unit. The friendship of many of the international experts, the institute's staff and the great number of Salvadoreans who maintain regular contacts with the voluntary team, has been an important contribution to the generally high morale.

Much, if not all, of the success has been achieved through factors that had little to do with the actual material improvements. It was often the example of the social educator and the volunteers in their personal relationships that provided a practical illustration to the many talks about community attitudes and co-operation. In meetings, classes and informal talks with the adults of the village, the question of values, the importance or non-importance of this or that in view of the desired end, a happy community, were discussed. But even when, as was often the case, such talks and discussions were only imperfectly understood by a number of the villagers, there was never any difficulty in appreciating the practical work that was done with them in their school, their gardens, at the sewing machine, or at the community fiesta.

This confidence of the villagers in Los Amigos and the social workers helped to prevent disagreement between the slowly growing local initiative and the institute's prefabricated programme. Neither the staff of the ICR (with the exception of the social worker and a former student of the Fundamental Education Training Centre at Patzcuaro, Mexico), nor the volunteers were professional experts in fundamental education; but the confidence instilled in the *campesinos* by the practical and often manual work done by the volunteers, together with their friendship and respect, helped the team over many difficulties.

In the January 1953 issue of the *Fundamental and Adult Education* bulletin,¹ Mr. T. R. Batten discussed the need for education in harmonious relationships, in self-respect and respect for others, and the importance of developing moral and spiritual values along with the improvement of material welfare. The experience of the AFSC volunteers in El Salvador showed clearly that through the foundation of the whole community

1. Vol. V, No. 1, pp. 8-14.

programme on basic moral principles (e.g. those of the Quakers, in encouraging people to find their own solutions) it was easier to reach the goals of material improvement. This is particularly true in the case of the co-operative at El Sitio, one of the first rural co-operatives in El Salvador—and which is able to pay dividends.

There is nothing new about all this. The theories are fairly old ones. But fortunately the team was for long periods composed of devoted volunteers combining the requirements desired in AFSC voluntary teams: a basic idea of service, a feeling of responsibility towards the project, willingness to do hard manual work, faith in and understanding of the common purpose and a good team spirit. The voluntary unit together with the ICR's social educator were thus in a good position to explain the ideas and necessities of the institute's programme, since they acted as a link between the government agency operating from the town and the local *campesinos*. The volunteers work as collaborators of the villagers; they do a valuable job for which it is not necessary to be a highly specialized expert.

There was a time at El Sitio del Niño when many villagers lost faith in the ICR because promised profits from the farm could not be distributed immediately—because the land worked by the individual farmers was not rented out by the time the first rains came; or when individuals felt they were being unjustly treated. In these difficult times the volunteers were able to help through their friendly explanations. As the voluntary organization concerned in such a work camp scheme looks primarily for good general personal qualifications in the volunteers and does not select them with a view to filling special jobs within the project, it is not wise for volunteers to take entire responsibility for such an educational project. But as helpers, under the direction of the local social educator and the ICR staff, such a team can be extremely useful. The assistance of volunteers can also be of considerable value in establishing personal contacts between the unit and the administrative leaders of the project at headquarters.

However, there is no sure way of determining the factors to which success in social development may be due. Sometimes the volunteers, considered by many people as of extreme importance, may get too much credit for the results that are achieved by the project, and it can be too easily forgotten that the government agency also takes part—usually the much bigger and more important part. Journalists, in particular, are not always sufficiently careful in giving credit where credit is due, and this can easily give rise to personal difficulties in a joint project of this kind.

Periodical evaluations and readjustments to new situations are always necessary in long-term projects, and it is most important that the volunteers should be sensitive to such new situations. In a way the periodical change of the personnel has its advantages, although it is natural to want to retain volunteers experienced in the local situation. A real problem for such projects is to find the right kind of personnel on a volunteer basis.

CONCLUSION

There has, of course, been failure and discouragement too; for example, there was only a very slight improvement in hygiene and sanitation among the *campesinos* after many coloured films had been shown on the topic; when after many community enterprises there were still a few men who preferred to make their own profits; when the chickens that had been received with such high hopes began to die off; when there was not enough work provided to balance the unemployment created through the use of tractors on the farm; when rumours of discontent were able to upset the community. And there have even been doubts as to whether we were really on the right way. But there has also been much laughter and success and deep, rewarding friendships. The new community is a happy one—and not one family would change and go back. For the volunteers, their year in El Salvador has been a great experience.

TRY IT AND SEE !

NORMAN F. SPURR

The foreword to the Unesco publication, *Education Abstracts*, Vol. VI. No. 4, opened with the following sentences: 'In devoting this issue . . . to a study of recent publications on visual aids in fundamental education, the editors have found the sources limited and hard to find. Indeed, most of the material available consists of pamphlets or journal articles, or is buried in small sections of more general works'. If this be Unesco's plight, what of the field worker who is constantly dogged by the dark thought that he may be tilling old ground, or worse, repeating old errors? As a film maker, my own experience in the use of visual aids for fundamental education started with the production and exhibition of films in a variety of ways, and with a variety of peoples—in Nigeria, Uganda, and Tanganyika. During this period I became however more familiar with the use of visual aids other than films, and I reached several conclusions regarding the use of visual material. It seemed to me that visual aids were most productive of success when they were fully integrated and used as part of a larger campaign, and that their misuse was the greatest stumbling block to the fulfilment of their early promise. Nevertheless, despite the contradictory experiences of those making use of visual aids in fundamental education, as brought out by Unesco's publication of some personal experiences in this field,¹ it was my belief that somewhere there existed a firm foundation for future building, and in this foundation I furthermore felt certain that a place would be found for the technique of the cartoon film. As I had undertaken several tests with Disney's 'Hookworm', I was delighted to read of the research carried out by Shirer and Pickering in the Gold Coast with the Disney Health Films². The most recent of my 'Hookworm' tests was designed to find out the relative value of the film and the filmstrip as a means of conveying information by the picture alone. To this end the filmstrip was projected without commentary, and audiences familiar with hookworm symptoms and those less familiar with them reacted in the same way. There was a dead silence throughout the showing of the strip, and afterwards no question was answered correctly, and in most cases no answer was forthcoming at all. On the other hand, when the motion picture was projected, without its sound track, it excited quite a different reaction. Silence no longer reigned, for the audience was immediately stimulated and more information was conveyed by the *moving* visuals as shown by the increased number of questions answered and answered correctly. It certainly appeared as if moving pictures were more effective, with the illiterate audiences involved in the investigation, in communicating information than a still picture. We then tried various methods of presentation and found that when the filmstrip was played *after* the film, it was then that the greatest understanding of the causes and cure of hookworm was manifested. This is the exact opposite of the findings of other people who have undertaken research into the question of which should be presented to an audience first, the film or the filmstrip. And yet both points of view may be right. 'Hookworm' was not made for audiences in Africa, and the success it achieved in my own pilot research and the more systematic research of Pickering and Shirer, cannot be divorced from the manner of its use; indeed, this may be the key of the use of visual material which contains a 'lesson' of value to a community whose habits, dress, etc. are quite different from those shown in the film.

At the Unesco Seminar on Visual Aids in Fundamental Education, (Messina, September 1953) Mr. S. H. Singer of Crefal told of the successful use of 'foreign' material

1. Unesco. *Visual Aids in Fundamental Education*, Paris, 1952, 168 p.

2. See W. L. Sherer and A. K. Pickering, 'The Potentialities of Disney Health Films in Mass Education in the Gold Coast', *Fundamental and Adult Education*, Vol. VI, No. 3, pp. 109-20.

in his work, and he demonstrated how a film of the snow-covered Canadian Rockies was adapted to his teaching needs for the subject of erosion. The British Council in Uganda have been using films made in Britain as educational propaganda in senior African schools, and after making very careful investigations as to their impact, concluded: 'The film can be an excellent medium for educational propaganda in schools, provided it is properly introduced. On the other hand, a film which is badly chosen and inexpertly introduced can do a lot of harm'. However, the pioneers in Britain's Colonial Film Unit have always believed that the locally made film was the most effective, and the unit has been instrumental in forming local units and training personnel. Although this belief in the effectiveness of locally made visual material has been shared by others working in the field of fundamental education, it has also been challenged, and in order to get data about this contentious matter, Unesco has asked a number of people to co-operate in an experiment to find out to what extent, and in what circumstances, a film may be effective with an audience other than that for whom it was primarily designed. The answer must have a direct bearing on the use of visual aids such as film and filmstrip, if only because there is so much more 'foreign' material available.

In the past I have held the opinion that audiences find difficulty in accepting a 'lesson' if the background of habit, dress and locale is foreign to them. Today I believe that this is an over-simplification, for experience has taught me that audiences *are* prepared to overlook certain discrepancies in certain circumstances. To illustrate this point let us take the case of the film 'Smallpox'. This was made in Nigeria, and the clothes, houses and method of vaccination were all different from that prevailing in the area in Tanganyika where this film was shown in connexion with a vaccination campaign. Nevertheless, people came forward to be vaccinated after each screening. In an endeavour to explain why the previous hostility of many people to vaccination had been replaced by co-operation, although not all had so responded, the following suggestions were put forward. Smallpox and its symptoms were known to the audiences seeing the film. The story of the film generated a climate in which emotional response was possible, and there was a channel through which this emotion might be expressed in action by taking advantage of the vaccination facilities provided at the time the film was projected.

Take another example of the use of a film made outside Tanganyika. 'Trees are Cash' had as its theme the need for replacing trees which have been cut down, and when shown to audiences with a similar problem, it failed because the local method of planting cassia seed was different from that shown in the film. In an attempt to minimize this effect another ending was filmed showing the local practice of seed planting, and this made the film more effective.

In contrast to these experiences is the case of 'Dipping', a film concerned with the dipping of cattle as a control measure against East Coast Fever. It was very successful with the tribal group for whom it was made, but when taken to another cattle-owning tribe some three hundred miles away, also afflicted with East Coast Fever, it proved quite ineffective. It appeared that the tribe in the film were held in low opinion by the tribesmen seeing the film, and—still more important—owners of large herds realized that cattle-dipping meant counting cattle and this left the door wide open for the imposition of a cattle-tax, and as everything the Government introduced seemed eventually to lead to taxes, far better a few deaths by East Coast Fever!

In these examples you will notice that it was what the audience brought to the film which was the deciding factor in the impact made upon them. When the subject matter was of vital concern to the audience, as in 'Smallpox' and 'Dipping', and a way of solving their problem was shown which was acceptable to them, then action resulted despite the differences in costume, locale, etc. However, when the solution, although beneficial, was thought to have side effects which outweighed any benefits received, then no action resulted except that of opposition.

In recounting these experiences I am aware that there are a number of variable factors

to which no reference has been made—for example, the quality of the films as examples of filmcraft. This brings us to the problem of evaluation, a thorny problem indeed, for it is not easy for the sophisticated to put themselves in the place of the less sophisticated, as the following experience illustrates. At the Colonial Office Film Training School we showed to the students a film made in one of the colonial territories which was concerned with the organization of the farming community against the thieving of crops. Also present was a sociologist from Puerto Rico, who was concerned with the purpose of the film and thought it would be a valuable visual aid, but the students tended to be critical of the continuity, the acting, the direction and the photography, that is, their major interest was centred on the techniques, a natural enough response in the circumstances. We were able to point out that the film had been completely successful and largely responsible for the stopping of petty thieving of crops on the island concerned. It seems to me that there can only be one standard of judgment regarding the value of visual material and that is its effect upon its audience. From this it follows that if audiences require a simple approach then technicians must curb their enthusiasm for the odd angle, the complicated story pattern, the artistic symbolism until such time as the grammar of the film has been learned step by step. It will be found that, in the process of learning, the satisfactions of today will become the dissatisfactions of tomorrow and that the technician may then be able to give full rein to his artistic ability.

Nevertheless, a good piece of filmcraft, made at the level of understanding of the audience concerned, may fail because of factors outside itself. The example of 'Dipping' has already been given, and here is another. A film on the value of manuring was shown to an audience which reacted most favourably to it: people got up and asked intelligent questions about it, and the schoolmaster gave his public support to the idea; but although the film had been so well understood, no *action* ever materialized. I have tended to judge the impact of a visual aid purely upon results, but I now believe this to be too narrow a goal, as it takes no account of long-term effects. If the visual material has been understood, then to that extent a fresh idea has been absorbed and action may come later, when a climate favourable to its growth is present. In the case of manuring the lack of action was primarily due to the underground opposition of the chief, who feared that a Native Authority Law might be passed which would add to his responsibility, but—more to be feared—increase his tribulations should the law be evaded. Provided that 'foreign' material is understood, and of course that is the crux of the matter, it may well be that it can play a much larger part in the world of visual aids and fundamental education than some of the old hands are prepared to admit.

It is possible that the answer to the problem of the choice of the right visual material from other lands, and their most effective use, may be more simple than we imagine, because we are confused in our thinking and so ask the wrong questions. Perhaps it is not the habit, custom, and background which matters but the generation of a sense of participation, brought about by human situations which make use of basic emotions such as fear. Meanwhile, the data are meagre, and also conflicting; the only safe method of use is to try it and see!

THE CONTRIBUTION OF SOCIAL ANTHROPOLOGISTS TO EDUCATIONAL PROBLEMS IN UNDERDEVELOPED TERRITORIES

MARGARET READ

Recent articles (e.g. that of Bravo Ratto in our January 1955 number) have shown how educational authorities are calling in the knowledge and skills of workers in other disciplines to aid them in the shaping and direction of their programmes. Professor Read gives below an outline of the present state of anthropological studies relevant to educational work and isolates areas where more complete knowledge is needed. The second part of her article will appear in our July 1955 number.

A growing number of educationists have for some time been aware that the schools and other institutions in underdeveloped territories for which they are responsible have a dual role to play in culture change. Modern forms of education have created new social classes and new kinds of leaders, and this long term process has had far-reaching effects on social, political and economic life. At present the schools are expected to assist economic development in rural and urban areas by adjusting their curriculum to the changing needs of the territory. This kind of demand cannot be met overnight because new kinds of schools and new methods of education depend on a self-generating process: the production of teachers. Hence it is often alleged that school systems lag behind in their adjustment to changing social and economic situations. In many territories it appears to those most concerned with new developments that educationists are taking refuge in a form of conservative isolationism, ignoring, apparently, the implications for their own work of the changes going on around them.

MODERN SITUATIONS AND CROSS-CULTURAL STUDIES

Social anthropologists are contributing to an increasing knowledge about the results of modern technological and social change. The purpose of this article is to call attention to some recent studies in this field, and to examine some of the leading problems of culture change which present particularly forceful challenges to educationists.

The opening up of communications, and the resultant potential mobility of peasant populations, is a major factor in the growth of towns and industrial centres. Montagne, in his study of the birth of a new Moroccan proletariat [11],¹ distinguished between the newcomers to urban life and the long established town dwellers—a distinction which is valid for many parts of Asia, South-east Asia, Latin America, the Middle East and North Africa. He gave the figure of 1 million tribesmen who have become 'part of modern Moroccan life' through temporary or permanent residence in the cities. The chief cause of the migration to the towns in Morocco was the opportunity of working for wages. The appeal of a money income based on wages is even stronger to those in rural areas who, unlike the Moroccan tribesmen, have had some years of schooling. Fortes found in the Ashanti survey [5] that 95 per cent of the boys who passed through the primary schools left the area to work for wages in the towns and mines. In my Nyasaland survey [14] there was a direct relation between the class reached in school and migration outside the territory where wages were higher. In Richards' study in Uganda [17] the same desire to earn wages led to an influx of alien labour into the

1. The figures in brackets throughout this article refer to the bibliography on pages 78-9.

cotton growing areas of Buganda with significant social and economic consequences where they settled.

Social anthropologists have shown how new technical processes in agriculture will throw out of gear the traditional division of labour in village life between men and women, and therefore will affect the organization of households, the forms of marriage, and the authority of senior men in their kinship groups. Recent studies show that in urban and rural populations alike there is a great variety in the new forms of social structure and in the degree of stability and cohesion in both old and new forms. These studies also invalidate some of the sweeping generalizations made about the growth of individualism, the collapse of the family, and the disintegration of social groups, which are often alleged to be the inevitable results of rapid cultural change. In the Gold Coast study by Busia [3] he drew attention to the breakdown of the extended family system in an urban centre, and the consequent loss of discipline and regulation in family life. On the other hand, Firth [4], writing of social changes in the West Pacific, emphasized the attachment of the people to their social groupings in spite of rapid economic change, and showed the resulting maintenance of communal solidarity. Redfield [16] found in Chan Kom in Mexico that the community was a constant element in all the changes, and those families which were hostile to political and economic changes left the village and went elsewhere. According to Montagne [11], the family unit in the new Moroccan proletariat was a stable element because it was the group which the wage earner had to support, while the tribal extended family on which life had been based became of less importance to its members. In his study of Navaho veterans, Vogt [18] found that change was most marked in the adoption of new forms of material culture and that in social organization and relationships people were slower to make changes.

MODERN EDUCATION AS A FORM OF CULTURE CHANGE

In many parts of Africa, particularly in the non-Muslim areas, schools have been founded by Christian missions, and the adoption of a new religion with the resultant changes in family life have often been the sequel to attendance at a Christian school. Although Christianity was originally a foreign religion in Africa, the period during which missions and their schools have been at work is long enough for the question to be raised how far the Christian schools as institutions in African life are still alien to the society which they serve. The degree to which African churches and the schools attached to them can be said to be indigenous, or no longer alien, has never been examined by social anthropologists except in studies of separatist sects. I showed in my pamphlet *Africans and their Schools* [15] that many Africans so value the type of schools they have and the kind of education they give, that proposals to change the curriculum or to amalgamate schools meet with determined resistance. Such schools are now in this respect a conservative element in social and economic life, although over a long time period they have been a continuous influence in culture change.

Among the Indians in the United States and among the Maori in New Zealand, where there is a dominant, progressive, technologically developed western culture, the schools established among the less developed minorities form a bridge between the two cultures, and can be a means of communicating ideas about culture change from the dominant to the minority cultural group. This aspect of the influence of schools in cultural change is brought out clearly in Vogt's study of Navaho veterans [18], in Beaglehole's *Modern Maori* [2] and in Oscar Lewis' *Life in a Mexican Village* [9].

There is a conflict inherent in the dual role of the schools in culture change, because they are expected to assist in the modern form of socialization of children, which invokes some recognition of traditional values and some relation to the culture pattern of the society. They are also expected to prepare children, intellectually and socially, for new kinds of occupations or new methods in established occupations. Recently some anthro-

pologists have criticized the teaching given in modern schools as being inadequate, and not well devised for assisting the people to adjust themselves to new methods of working and new ideas. Firth [4] pointed out that in the Western Pacific there is a great gap between what is taught in the schools and the complex requirements of modern life. Busia in his study of Sekondi [3] emphasized that the schools do not train boys and girls for any specific kind of work, and that the results in an urban centre can be seen in post-school unemployment and juvenile delinquency. Fortes [5] in the Ashanti survey showed that schools in the rural areas did not help in improving rural development because all the literate young men went to the towns. Ammar [1] found that in a village in Upper Egypt the new kind of compulsory junior school was not well received because it provided no ladder of advance to further education, and did not recognize the essential part played in agriculture by the older boys.

SOME LEADING PROBLEMS OF CULTURE CHANGE

The selection of the problems in this section was influenced partly by recent studies in certain areas, and partly by general publications on social and technological development, such as planning surveys, conference reports, or specialized reports. They are problems which require research and also demand action. The demand for action is insistent because of their urgency, and cannot always wait on the kind of research which social anthropologists maintain is essential. This is perhaps the outstanding dilemma of the present-day social anthropologist who is interested in cultural change.

The first four problems concern a new class pattern, increased production of food supplies, improvements in health, and new uses of wealth. There is no importance attached to their order, and numbering has been used only to facilitate reference.

1. In all societies affected by western cultural contact a social group has arisen whose members have passed through a process of modern schooling, and as a result they have entered some kind of clerical occupation, and have adopted a new and urbanized pattern of living with a new set of values in behaviour and activities. Through this means they have to a greater or less degree detached themselves from their tribal or traditional environment. They are variously designated as intelligentsia, *évolués*, the new middle class, or in the Navaho phrase, 'those who are going the white way'. The emergence of this group is popularly attributed to the kind of education given in the schools, which are said to produce only 'white-collar workers'. This group, which is relatively new in many underdeveloped areas, is said to be divorced in outlook and manner of living from the peasant or artisan stock from which they came, and to be perpetuating their own kind in that their children follow the same kind of schooling and occupation. There is thus engendered among this group a social reluctance to take to technical training, a despising of 'dirty hand' work of any kind, and a growing estrangement between this class and the masses of the people.

This social group is found in Asia, in the Middle East, in Latin America and in Africa. It is an obstacle to technological development, in that most of those with some modern education are averse to the idea of technical training. Status attitudes are involved in the maintenance of the group with its privileges and preferred occupations, and emotional reactions are strong when attempts are made to influence its members to consider other forms of training and occupation. There is need for a series of studies to show the historical basis for the rise of this group, the vested interests which have developed in its maintenance, and the most promising means of transition to another type of privileged class who will be technicians and skilled artisans.

2. In a recent report on technological development in the Gold Coast, W. A. Lewis [10] pointed out the paramount importance of improved agriculture in the economy of that country. This second problem is that of an increased food supply, adoption of new and

improved techniques in agriculture and animal husbandry, and conservation of natural resources in soil, water, and forests. The recent report on African Education [12], issued by the Nuffield Foundation and the Colonial Office, had, in its East and Central African section, one continuous *leitmotif* running through it: how to get the schools so planned that young Africans will stay on the land in order that the food supplies of the country will be safeguarded. It seems that there is need here for a new type of comparative field study. Redfield [16] in Chan Kom showed how the Maya people regard modern schooling as a threat to the value they put on productive and industrious labour, the ability to 'work hard in the bush'. Fortes [5] showed in the Ashanti survey how the ideal of the educated young man is to be an absentee landlord of a cocoa farm, and get both the profits of the farm and the wages from the job his schooling opened up for him. Across the world there seem to be two main patterns of peasant economy which are differently affected by the introduction of new techniques in agriculture. There are large areas where land is held on a communal basis and where the individual impulse to improve production is perhaps not so strong, where there is widespread dissatisfaction with rural life and a strong drift to the towns. Money wages in spite of the cost of living in towns seem to offer more inducement to effort than growing and marketing surplus crops. In other large areas, mainly where peasants own their own land or are tenants hoping to own it eventually, the peasants are hesitant or sceptical about modern techniques, fearing for the security of their long established economy. In both types of areas there is resistance or indifference to modern methods, but for quite different reasons. Since technological development must embrace agriculture because a developing economy must ensure its food supplies, it is essential to examine and classify attitudes of resistance to improvements, and to relate them closely to systems of land tenure and land usage, and to the effects of modern schooling.

3. Plans for improved production in underdeveloped countries, as well as the new living conditions in urban and industrial surroundings, necessitate the maintenance of a good standard of health among the workers. Disease and malnutrition are often singled out as the main obstacles to progress, and improved hospital services and public health campaigns in both town and country are as important as the training of artisans and the use of improved agricultural methods. They are also fundamentally an educational problem especially in the field of public health. It is not only illiterate peoples who have an entrenched system of beliefs about the causes of disease and its treatment and cure. Widespread through the peasant population of the world are cherished attitudes towards health and disease, some of which could be shown to have a rational basis and many not. In development programmes in many countries agriculture and health are joined with education as the main spearhead of advance, and they form the basis of the village level worker (the *Gram Sevak*) training in India [8]. The success of curative and preventive medicine, particularly of hospital treatment, is in sharp contrast with the failure to make headway with village hygiene and better nutrition which causes such a large proportion of the preventable diseases. A group of studies made in Latin America [6] by anthropologists of the effectiveness of health centres set up by the Rockefeller Foundation indicated the kind of contribution which social anthropologists can make in this field. In many anthropological studies of pre-literate societies much stress is laid on the relation between magic and sickness, and in this field there is important research to be done which falls within the field of mental health. On the other hand there is too little knowledge of the traditional pragmatic practices in treating sickness which often have a rational basis.

4. Another set of problems is inherent in the attitude of peasant peoples towards money, profit, thrift and debt, and towards the development of small capitalists on the one hand and forms of co-operative enterprise on the other. This is an extensive field of investigation where economists and social anthropologists must join forces. From diffe-

rent areas of the world anthropologists have reported diverse tendencies especially towards the use of profits and of saving from income. This is not only an immediate problem in the growth of new communities who are taking part in the economic development of their country, as workers or producers. It is a long term problem in the building up of indigenous capital for investment, as Frankel [7] and Nurske [13] have shown in their recent studies. Like health and agriculture, this is an educational problem in so far as those responsible for development plans aim at creating new attitudes towards forms of wealth and their uses. These new ideas which exist in the minds of the planners have to be brought down to earth and adopted by people who already have certain traditional attitudes with which the new ones often clash. There is a tendency in some quarters to assume that extension of co-operative methods is the only practical and satisfactory way of dealing with this problem. It has made possible peasant development in providing centralized capital and control, but it does not necessarily lead to the accumulation and subsequent investment of personal savings. Firth [4] pointed out in the Western Pacific that saving is a pronounced feature of the new native economy, that it is a social as well as an economic phenomenon, and that co-operatives play their part in assisting this tendency. Fortes [5] in the Ashanti survey reported that African opinion in that area was that a man had to leave home if he wanted to save because his family and kinship obligations pressed hard on him in his home surroundings. Fortes added the comment that he thought this was a rationalization, and that occupational mobility and migration to towns was considered a good thing in itself. In Chan Kom, Redfield [16] reported that though trade flourished and local merchants had a major share in it, their concept of wealth was in terms of 'liquid capital', and that there was little banking, and a tendency to hoard in the houses any cash that was not quickly converted into recognized forms of property.

These four problems and the need for further research in them have been suggested because they seem to be the points at which social anthropologists must provide data in order that educationists can plan and carry out their work. There are, however, four other points where help is needed, which are less concrete but no less vital, in order that the educationist may understand the complexity of his task and the delicate and intricate patterns of thought and behaviour which he thinks he can assist in changing. I have called these four problems a new social outlook, new incentives to work, the communication of new ideas, and a new *weltanschauung*. It is an arbitrary division of the many aspects of cultural change but it is closely related to the situations indicated in the previous section and to the published work of some social anthropologists.

(To be continued.)

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UNESCO ASSOCIATED PROJECTS—VIII

THE SWEDISH FOLK UNIVERSITY

The People's University as it exists today is the result of the efforts of a group of students of the University of Stockholm, who in 1933, during the grey days of the economic depression, combined realism and idealism to create a new movement in Swedish adult education. There had already been a tradition of adult education work going back to 1898, when the universities established bureaux for providing lecturers for their summer courses. But the contribution to the movement in 1933 is significant in that the teachers were young university students and that the form chosen for the work was the study circle, not the formal lecture.

This experiment in adult education by the students of the University of Stockholm was taken up by similar groups at the Universities of Uppsala, Gothenburg and Lund. In 1942 these four groups, together with three older adult education units (mainly lecture agencies), formally joined together to constitute the People's University of Sweden.

The harsh impact of the war had already made necessary a clarification of the ideological basis of this venture in education, especially since Swedish adult education had hitherto been 'partisan', closely connected with a political, social or cultural programme. It was felt however that the *raison d'être* of this neutral unaffiliated education was the recognition that the defence of democracy lay in developing a critical mind and in strengthening resistance to all propaganda and mass-media suggestion. Consequently, of all the adult education organizations in Sweden, the Folk University is the only one that is not supported by any kind of popular, political or religious movement or organization. It therefore grants complete freedom to everybody, irrespective of religious or political views or social position.

The People's University consists of seven departments—three central bureaux for the supply of lecturers and four extra-mural departments. These seven departments co-operate through the Committee of the Heads of the Departments of the Folk University, to which the committee of each department elects one representative and one deputy, in addition to a representative and deputy from the Folk University Society. The chairman of the committee, who is a university professor and the official head of the Folk University, is elected by the Council of the Folk University, a kind of senate, meeting once every year with the representatives from each section who are elected at the annual meetings of the sections. The central executive body is the secretariat of the Folk University, and to it are attached a publishing department, the French secretariat and the language assistants bureau.

The four extra-mural departments are societies of which the teachers are members, with an executive committee for which the chairman—usually a professor—is chosen by the university. The executive committee appoints the administrative staff and generally directs the work of the department.

The participation of the bureaux in the work of the Folk University is of a formal nature. Generally speaking, the name 'Folk University' refers to the four extra-mural departments.

The Folk University at Work

The Folk University works within three fields: adult education, the secondary schools, and the universities. Within these spheres the activities have been allowed to expand freely, resulting in a complex and interwoven pattern of activities covering a great variety of subjects.

The Central Bureaux. The lecture, the study circle and the library are the three main forms of Swedish adult education. Most of the lectures are arranged through the central bureaux. It is the duty of these bureaux to recommend lecturers to the Board of Education and to publish syllabuses in the various subjects. The work of supplying lecturers is centralized in the three bureaux and together they cover the whole of Sweden.

The Secretariat. The four extra-mural departments, though to a large extent independent of each other, co-operate through the secretariat which co-ordinates and to some extent regulates the activities of the sections. The central organization also carries out certain duties directly as well as through the departments.

The secretariat organizes two training courses of two to three weeks' duration during the summer. The courses aim at giving a general picture of adult education in Sweden, clarifying the place of the Folk University in this context, and discussing the particular problems of the organization. These courses are arranged in co-operation with corresponding organizations in Denmark, Finland and Norway. During the winter terms, weekend training courses open to all teachers of the Folk University are held at the different departments. These courses concentrate on methods and teaching materials. The secretariat also publishes the *Folk Universitetet*, the paper of the university.

The Language Assistants Bureau appoints and supplies all secondary schools with native teachers of English, French and German.

The French secretariat of the Folk University employs 32 French assistants as teachers in study circles all over Sweden. Its activities are not however confined to the university towns.

The Publishing Department is mainly concerned with the film work of the extra-mural departments. The university has organized a unique film service which enables about 80,000 school-children to see English, French and German films for language

teaching purposes, without the usual sub-titles. The dialogues are printed in text-books which are studied before the performances. The Publishing Department chooses and buys the films and produces the texts.

The Extra-Mural Departments. Although the work of the central organization is of considerable importance, the bulk of the university's work is carried out by the extra-mural departments. The activities of these departments are concentrated in three terms: autumn, spring and summer.

The summer courses combine holidays with studies. At a summer course 30-40 people live and work together for about 10-14 days. Languages predominate in the curriculum. In 1945 the university conducted its first summer course abroad. In 1949, 30 groups went to Britain, France, Switzerland, Germany and Italy.

During the winter terms the main forms of work are the circle, the course, the club and the lecture. The circle and the course usually meet for two hours once a week—12 times per term. A study circle generally comprises about 12-16 members, whose active participation and individual effort are encouraged. A course, more disciplined, generally consists of 15-30 members.

The clubs meet about five times a term, to listen to talks and hold discussions. Lectures are arranged in series of 5 or 10 and are usually held in the university buildings. Club attendance varies between 40 and 200 members.

Teachers

There are three strata within the staff of a department—the teachers, the pedagogical advisers and the administrative staff. The majority of teachers are between 23 and 30 years of age and, as a rule, are active in the university's work for about three years. About 50 per cent are undergraduates, the others graduates. The pedagogical advisers are usually post-graduate students working half-time while they continue their studies. The administrative staff are also post-graduates who are employed full-time.

As there are no post-graduate teacher-training facilities in Sweden, the work of the Folk University in this respect receives special recognition from the school authorities. As the university considers practice in the study circle method to be the best training for the secondary schools no distinct line can be drawn between training for adult education and training for the secondary schools.

Finance

The secretariat of the Folk University is partly financed by the State (in proportion to the number of circles) and by the Folk University Society, the extra-mural departments and the Publishing Department of the Folk University.

The Language Assistants Bureau is mainly State-aided. The French secretariat is largely financed by course fees and to some extent by the French Government.

The departments also receive State aid to defray part of the cost of teachers' fees and also for the fees of certain pedagogical advisers. Further help is given by local authorities. Support is also granted by the Folk University Society.

OPEN FORUM

INDIGENOUS CULTURE IN EDUCATION

W. E. F. WARD

The following is a re-write of a speech made by the author at the eighth session of the Unesco General Conference, at Montevideo in November 1954.

The proposal was made at the eighth session of Unesco's General Conference that Member States of Unesco should be invited to base education in their non-self-governing territories on the culture indigenous to those territories. The suggestion was welcome to the United Kingdom delegation, since it has always been the British policy to base education as far as possible on indigenous culture. But I would go further, and say that all education, in sovereign states as well as in non-self-governing territories, should be based as far as possible on indigenous culture.

This raises two questions: What is indigenous culture? And how far it is possible to use it as the basis of education?

Let us take first the question—what is indigenous culture? No doubt, every nation has some distinctive elements of culture, but all modern nations share very largely a common body of culture of extremely mixed origins. Take for example my own country, Britain. Less than two thousand years ago, the Roman writer Cicero wrote a letter to his friend Atticus, in which he made a remark to this effect: 'I hear you are thinking of buying some slaves from Britain. I fear you will get nothing from that country that is useful for anything beyond rough unskilled work in the fields: you certainly will not find trained secretaries!' If in the intervening two thousand years my people have been enabled to advance beyond this, it is thanks to all sorts of foreign educators, who have planted in our sterile northern soil slips of their own culture from a more genial clime. First came the Romans, then (after the interlude of the northern invasions) the Roman Church, then the Normans; English literature really began to develop when Chaucer introduced Italian and French influences. Shakespeare would have been impossible without Italy, and all the writers of the sixteenth and early seventeenth centuries bear witness to their indebtedness to Italian models. In the latter half of the seventeenth century, English life and literature and music were all strongly influenced by the France of Louis XIV; and in the nineteenth century our historians and philosophers yielded to the influence of their German colleagues.

Where is the indigenous culture of Britain in all this? It would be hard to say. Almost every element in our cultural life has come from outside. And yet we have developed out of this mixture a way of life that in some respects at least is recognizably British, notably in our political thought and methods of government.

We can in fact go further, and divide Britain for cultural purposes into England, Wales and Scotland. Wales and Scotland have their own languages and literatures; they share with England this modern cosmopolitan culture but they have a strong indigenous culture of their own.

It seems to me that all countries will be in a very similar position. A great part of the culture of Christian countries is associated with their Christian religion—which itself is indigenous only to Palestine. The same is true of the culture of Muslim countries. We are accustomed in Europe to contrast German and Italian culture: and yet Mozart and Goethe—to take only two examples—were profoundly influenced by their experience of Italy. I would say that all countries which wish to take a place in the modern world must absorb and master this cosmopolitan body of world culture; but all of them will have some indigenous cultural elements which can be preserved and brought in to give a distinctive national flavour.

Now to the second question, how far is it possible to base education on these indigenous elements of culture? It is an important question. The accusation is often made that colonial powers suppress the indigenous culture of their non-self-governing territories, and 'impose' on them an alien culture. I have already said that it is British policy to use indigenous culture as far as possible, in all our non-self-governing territories as well as in Britain itself. But I must say a word on this question of 'imposing' culture.

In my view, to suppress one culture and to impose another is one of the most difficult things in the world to do. A national culture has a way of going underground and emerging again. And it seems to me against all educational experience to imagine that you can make a people learn what they do not wish to learn. What usually happens is that a foreign culture appears attractive to the people and for various reasons they desire to acquire it. When the Britons and other Roman provincials set themselves to learn Latin and the Roman way of life, they did so, not through any legal compulsion, or through any legal prohibition of the use of their mother tongue, but because the new ways opened to them opportunities of social, economic, and political advancement. In other words, it paid them to learn Roman ways; they preferred becoming Roman citizens to continuing in their old tribal life.

It is the same today. Nobody compels Africans to adopt British or French culture. They adopt it eagerly, because they like it. Culture is not limited to the schools. It comes to Africa in all manner of forms, often presented by commercial contacts. Africans like riding bicycles, wearing European clothes, living in houses with electric light and running water; and they like making money in business. They have more opportunities of becoming familiar with these aspects of modern European culture than with Shakespeare, Beethoven, and Michelangelo; but they are no less eager to learn these higher spiritual elements of European culture than the more material elements. It is not a question of imposing these things on them; they are determined to have them. The difficulty comes much more in persuading them not to cast aside their own culture as primitive and as unworthy of being retained.

This is a difficulty which is inherent in the colonial relationship. A British teacher who suggests to an African class that they should study African music as well as European music runs a great risk of being misunderstood. It is argued that he as an Englishman spent the whole of his student days studying European culture through the medium of his mother tongue, and the task of studying European culture is harder for African students than it was for him, since the culture itself is alien to them and they are studying it through the medium of a foreign language. The suspicion is apt to arise that he wishes to withhold from them a full knowledge of his own culture. It seems to me that this difficulty will be overcome only when the people control their own educational policy. In Ceylon, for example, until 25 years ago it was very difficult to induce educated Ceylonese to take any great interest in their own languages and cultures: the cry was always for English and more English. In recent years however there has been a change of attitude; the cry is now for studying the ancient literatures of Ceylon and for basing education on the culture of Ceylon, using English as a second language and incorporating enough European culture to enable an educated Ceylonese to play his full part in the modern world. In my view, then, we must accept that our duty as educators is to give our pupils all we can of the culture we have to give, enabling them to acquire any professional qualifications they desire and thus to satisfy their need to show that they are the intellectual equals of their teachers.

What then about indigenous culture? Indigenous culture is a necessary element in everyone's education; for progress depends on the enrichment of separate contributions to the whole body of world culture, and everyone needs to be a good citizen of his own locality before he can become a good citizen of the world. I am an Englishman. In times past, my country has fought the Scots and the French, and it has learnt from both of them. The Scot can be proud of Robert Burns and the Border ballads, I can be proud of Chaucer and Shakespeare; each can respect the other's contribution, and we can

both recognize that Britain is immeasurably stronger because Scotland and England have joined, and have pooled their cultures.

It is the same everywhere. The Navajo Indians live in the United States, and the United States authorities have to guide them to become, first, good Navajo, then good Americans, and lastly good citizens of the world. The Shilluk and the Dinka of the southern Sudan must first be educated to become good Shilluk and Dinka; then they must be educated, whether through English or Arabic, to take their place in the modern Sudan and in the world. Every educated man must have a widening circle of loyalties: to his family and to his native place, to his country or nation, and lastly to the world community of which the United Nations is a symbol.

The culture of the world needs indeed to be enriched by new elements taken over from new countries. It is a common complaint that Western education gives its students too little acquaintance with the art and literature of the East. African sculpture is beginning to influence Western art, but (except in the debased form of jazz) the West has so far not been made aware of the marvels of African music. To develop indigenous cultures is the best way of enriching world culture.

And all education must be determined by the needs of the individual. The genius, like Dante or Mozart, will make his own selection from his own native culture and from the foreign cultural elements which are presented to him. As the child's mental horizon widens, from his home to his tribe or nation and beyond, it is for us to give him an ever-widening cultural experience; but we should see to it that he is well rooted in the soil of his indigenous culture. There may, as I have said, be difficulties. The child or his parents may want him to concentrate on the new foreign culture. He may be a member of a small ethnic group, speaking a dialect of a wider language; and it may be impracticable to provide separate education for such a small group. There are for example some 400 languages in British tropical Africa, many of which are split into several dialects; and it is not practicable to base education on every one of the 400. But it must be our ideal to base education on the pupil's indigenous culture, and to enable him to pass from that to obtain a full mastery of the wider culture which all nations are coming to share. Let us give our pupils fully and freely all we have to offer, so that of some of them it may be said, as it was said of the Illinois farm lad who became America's greatest President, 'Now he belongs to the ages'.

NOTES AND RECORDS

INTERNATIONAL

INDIA

TRAINING OF CO-OPERATIVE STAFF¹

The Central Committee for Co-operative Training, set up by the Government of India, has appointed a standing sub-committee to pursue the decisions taken by the central committee and to function on behalf of that committee during the intervals between its sessions.

The central committee decided that the training of co-operative staff in the higher categories should for the time being be carried out on an all-India basis and be concentrated at one centre, i.e. at the Co-operative Training College, Poona. For the training of staff in the intermediate grades it was considered necessary to have more centres on a regional basis; it is therefore proposed to organize four regional training centres, one each in the northern, southern, eastern and central zones, in addition to the Poona centre which is to serve the needs of the western zone. It was not expected that all the centres would be ready to start functioning at the same time, though the centre at Madras (southern zone) was scheduled to open by July 1954. Until all the centres are organized, candidates from the various zones will be admitted to any centre that is in operation.

In regard to training arrangements for the subordinate staff of co-operative departments and institutions, steps are being taken to strengthen existing machinery where this is inadequate and to organize training arrangements where essential elsewhere. The training of directors, members, etc. of co-operative societies is also receiving attention.

DELHI PUBLIC LIBRARY

The Delhi Public Library now pipes soft music to its reading rooms. This novel experiment has proved extremely popular. It is said that the music is not a distraction but an aid to concentration.

This item is taken from a recent report on the first three years of the library's operation as a Unesco-Government of India public library pilot project. The library has now

developed to a point where it serves as a centre for the training of librarians and for provision of information and advice on public library problems in the region. So far, short courses have been provided for 80 librarians-in-training. Twelve 'internes' are currently taking part in a three-month programme of work and study at the library.

The report also reveals that the library has lent almost a million books of which only 308 were not returned. This is a record which should confound those who advocate closed shelves in libraries and would ban the lending of books for home reading because they fear losses.

The library now has 20,000 registered borrowers and 60,000 books in Hindi, Urdu and English. An average of 2,200 people use the library every day, and over 1,000 books are lent each day for home reading. The library's social education activities have drawn 189,000 people during the past three years.

A mobile unit carrying 3,000 books takes service to 13 points in the city of Delhi and the surrounding rural area. Film shows and concerts are used to draw attention to the book-mobile. Small libraries, each with a stock of 500 volumes which are frequently changed, have been set up in seven social education centres.

The library has published three easy-to-read booklets for new literates and has adapted many foreign picture books written for children by pasting translations over the brief text which runs through these profusely illustrated publications.

Unesco's financial contribution to the library ceased at the end of 1954, and an assessment of the project will be made in 1955.

RURAL SERVICE TEAMS

The Student Christian Movement of India plans to establish a loose form of national co-operation between some 20-30 local rural service teams which have been set up since 1946 to encourage students to take responsibility for improving social conditions.

1. cf. ILO, *Co-operative Information*, No. 1/2, Geneva, 1954.

The programme of the rural service teams is based on the assumption that untrained students can accomplish little in the way of rural reconstruction. However, through visits to centres for rural work and through field projects, they may be made more aware of poverty, disease and injustice, and learn the methods employed to solve village problems. The teams thus act as training and recruiting centres for those who plan careers in rural work.

The rural service team of the Madras Christian College has organized open-air literacy classes for children and adults at Old Tambaram. These classes were conducted by students after college hours in the evening. The team also constructed a mud-and-thatch school building and provided money for the first teacher. The school is now recognized by the Government which pays the salary of six teachers. The team holds a weekly medical inspection and students give treatment for simple wounds and ailments; the college doctor treats the more serious cases.

Another rural service team has worked in Pammal, an ex-criminal village with frequent cases of leprosy. A small dispensary was built, and students have given injections for two kinds of leprosy. Similar work has been done by students at the Villore Medical College. In 1953, students undertook an anti-malaria campaign in a village in Assam.

PHILIPPINES

ADULT EDUCATION IN THE NEW BILIBID PRISON, MUNTINLUPA, RIZAL

An article in the September issue of *The Philippine Community School Bulletin*, published by the Bureau of Public Schools, Manila, describes an experiment in prison education being carried out at the New Bilibid Prison, the National Penitentiary at Muntinlupa. The education department of this prison is undertaking an intensive campaign to combat the high rate of illiteracy among the inmates (as many as 6 out of 10) and in the hope that literacy and vocational education will assist in social rehabilitation.

An adult school has been set up at which attendance is compulsory for illiterates, exemptions being made only in the case of ill-health, sight defects or old age. Instruction is given by prisoner-teachers who volunteer their services. These must all have had teaching experience before imprisonment, and undergo a course of training before being allowed to

handle prison classes. They work under the direct supervision of competent and experienced civilian teachers who make constructive observations and suggestions to both instructors and pupils.

The adult school also provides a citizenship training course for prisoners who have graduated from the literacy course and for those whose educational attainments are below the elementary school level. In addition to the 3 R's, the two courses offer practical subjects suited to the needs of the prisoners—social studies, history and government, character education and prison rules and regulations. Vocational courses in stenography, bookkeeping and accounting, practical painting and drafting and a special course in English are also provided. Emphasis is placed on practical knowledge that will be of value to the prisoners upon release.

The graduates of these courses receive certificates of proficiency awarded by the Adult Education Division of the Philippines Bureau of Public Schools. These certificates are signed by the local district supervisor and the superintendent of schools in the province where the prison is located. The certificates do not mention the words 'prison' or 'Muntinlupa', so that they can in no way prejudice the future of the ex-prisoners.

Even though the project may not produce immediate results, it is hoped that it will help illiterates, upon their release from prison, to find their place in society and lead profitable and useful lives in their towns and villages.

UNITED KINGDOM

TROPICAL COMMUNITY DEVELOPMENT CENTRE (YWCA)¹

In 1955 the Young Women's Christian Association of Great Britain is organizing two 8-week courses in community development (3 May-28 June and 4 October-30 November) for community workers in tropical areas. The syllabus will include instruction in the campaign-project method, discussion group techniques, the production and use of literature and visual aids, methods of developing voluntary leadership and collaborating with statutory authorities. Information will also be given on elementary health and hygiene, child care, tropical nutrition, co-operatives, literacy methods, elementary book-keeping, etc. Participants will visit rural and urban community

1. See also 'Notes and Records', Vol. VI, No. 1, p. 36.

activities, clinics, settlements, women's institutes, nursery schools, etc.

Intensive courses for more experienced groups (e.g. nurses, social workers) will be held in the mornings from 4-7 April and 11-15 July.

Further particulars can be obtained from The Director, Tropical Community Development Centre, 108 Baker Street, London, W.1.

WEST AFRICA

The West African Library Association

The West African Library Association, conceived at Ibadan in August 1953 during the Unesco Seminar on Public Library Development in Africa, was given official birth recently by an inaugural conference held in Lagos, Nigeria. The conference was attended by 43 delegates representing an initial membership of 27 institutions and 107 personal members from Nigeria, the Gold Coast and Sierra Leone. It was opened by Mr. W. Mackell, O.B.E., Inspector General of Education, on behalf of the Nigerian Government, and closed with a garden party given by His

Highness, the Oba Adele II of Lagos on behalf of the Lagos Town Council. Messages of greetings and good wishes were received from Unesco, the Library Association (London), the New Zealand Library Association, and the Institut français d'Afrique noire (Dakar).

The main theme was the place of the library in rapidly developing countries, with special emphasis on libraries and education. Topics discussed included 'Libraries and education', 'Libraries and the community', and 'The needs of Government and other special libraries in West Africa'. General and vigorous discussion marked all proceedings and augured well for the future of librarianship in West Africa.

A committee under the chairmanship of the association's president, John Harris, Librarian of University College, Ibadan, and with Kalu Okorie, F.L.A., librarian of the Lagos Municipal Library, as secretary, will take action on various resolutions passed by the conference. These are aimed at the improvement of West African libraries with particular emphasis on (a) service for children; (b) the training of librarians; (c) the strengthening of the association; and (d) the continuation of a printed journal to be called *Wala News: bulletin of the West African Library Association*.

UNESCO NEWS

REPORT ON THE SEMINAR ON THE ROLE OF MUSEUMS IN EDUCATION¹

The results of the seminar held in Athens, Greece, on the Role of Museums in Education from 12 September to 10 October 1954 will be published for general circulation during 1955, by Unesco. These will comprise the report of the director of the seminar, Dr. Grace M. Morley (director of the San Francisco Museum of Art, California, U.S.A.), the reports of the working groups formed to discuss problems concerning various aspects of the role of museums in educational programmes, reports of the group leaders and also the recommendations made by the participants as a result of their experience at Athens.

A special number of the Unesco quarterly *Museum* (Vol. 8, No. 3, 1955) will be published with articles written by certain selected participants. This is in continuity of the practice begun when a special number on the first Unesco seminar held in Brooklyn, New York, was published in 1953 (Vol. 6, No. 4).

ASSOCIATED PROJECTS AND YOUTH ORGANIZATIONS

Six of the Unesco Associated Projects in Fundamental Education have agreed to collaborate with the international youth organizations by accepting one or more young people for a short-term internship. As a general rule, the interns (aged 21-30) will not be given major responsibilities but will act as junior assistants doing essential work of a practical nature. The young men, for example, may help in demonstrating agricultural methods; and the young women may give vaccinations and first-aid or help in health education programmes carried out in co-operation with village women. The young people accepted as interns may be youth leaders desiring additional training in the techniques and methods of fundamental education, or they may be young graduates of universities and technical schools who wish to have additional profes-

1. See also 'Notes and Records', Vol. VII, No. 1, pp. 47-8.

sional training in fundamental education programmes abroad.

The Bombay City Social Education Committee, the Department of Social Welfare and Community Development in the Gold Coast, the Etawah and Gorakhpur Rural Development Projects, India, Les ligues ouvrières féminines chrétiennes, Belgium (Section Wallonne), the Social Education Scheme in Delhi, and the Unione Nazionale per la Lotta contro l'Analfabetismo, Italy, have indicated their willingness to consider concrete proposals submitted to them by the international youth organizations.

YOUTH AND FUNDAMENTAL EDUCATION

By words, photographs and statistics, the recent Unesco publication *Youth and Fundamental Education* presents significant aspects of the world social situation—the inadequate food supply, the life expectancy of 30 years, the need for better housing for 150 million families. But the story does not end there. The booklet goes on to describe how voluntary groups, governments and the United Nations and its Specialized Agencies are improving the situation through their programmes of fundamental education. The booklet is a call to action for young people. Possibilities for them to improve living conditions are illustrated by accounts of seven youth programmes and by a chapter of suggestions on what can be done by local and international youth organizations.

Youth and Fundamental Education has been published in English, French and Spanish, and is available for \$1.75, 9s. 6d., or 450 fr., from the National Distributors of Unesco publications as listed on the inside back cover of this bulletin.

WORKING MEETING OF REPRESENTATIVES OF INTERNATIONAL YOUTH ORGANIZATIONS

Representatives and observers from 28 international youth organizations met at Unesco House from 15 to 17 December to report on their educational programmes in 1953-54 and to plan co-operation with Unesco for 1955-56. Considerable attention was given to 'Youth Activities related to Fundamental Education'.

An analysis of responses to a questionnaire on youth and fundamental education showed that in 1953-54, youth groups disseminated a great deal of information on problems and programmes of fundamental education; they organized many study meetings on related subjects; they offered considerable material

assistance for youth education programmes in underdeveloped areas, and they carried out a limited number of field programmes.

In discussing the report, the meeting agreed that the 'period of information' should give way to a 'period of action' when an increasing number of youth groups should organize or co-operate with other groups in literacy campaigns, health and agricultural education, the organization of co-operative societies, and community development schemes.

In order to improve their field programmes and their training of leaders in the methods and techniques of fundamental education, the youth organizations requested additional information on the experiences of the Unesco regional training centres CREFAL and ASFEC in Mexico and Egypt and they agreed to exchange information on their own experiences by contributing to a bulletin on methods of youth action in fundamental education, to be published by Unesco during the second semester of 1955.

UNESCO COUPON SCHEME (FOR BOOKS, FILMS, SCIENTIFIC MATERIAL AND TRAVEL)

By 1 January 1955, 38 countries were participating in the Unesco Coupon Scheme for books, films, scientific material and travel; \$6,500,000 worth of coupons had been put into circulation and \$4,000,000 worth of coupons had been redeemed by Unesco.

In March 1954, the Travel Coupon Scheme was launched with the participation of 11 Member States and an initial coupon issue of \$400,000. Since that date, the number of countries taking part in this scheme has increased to 19.

The following material is available upon request from the Unesco Coupon Office: explanatory leaflet *Unesco Coupons* (with separate addendum sheets on book coupons, film coupons, coupons for scientific material); explanatory leaflet *Introducing the Unesco Travel Coupon*; Unesco labels; specimen coupons; order forms for book orders.

PUBLIC LIBRARY SEMINAR IN DELHI

A seminar on the development of public libraries will be organized by Unesco at Delhi, India, in October 1955. The 'laboratory' for the meeting will be the Delhi Public Library. The meeting will last 21 days and will be limited to 35 participants—librarians who have present or potential responsibility for the development of public library services, and educators with experience in fundamental

or adult education. The following Member States of Unesco will be invited to take part: Afghanistan, Australia, Burma, Cambodia, Ceylon, China, India, Indonesia, Japan, Korea, Laos, Malaya, Nepal, New Zealand, Pakistan, Philippines, Thailand, Viet-Nam and U.S.S.R.

All participants will be provided with free board and lodging during the seminar. Governments of participating states are expected to pay for return travel to Delhi and incidental expenses of participants. Observers will be responsible for payment of their board and lodging as well as their travel.

English and French will be the official languages of the seminar, which will be directed by Frank M. Gardner, Borough Librarian of Luton (U.K.). Mr. Gardner served as consultant at the Delhi Public Library from November 1951 to June 1952.

The seminar will consider the main problems of public library development in the region, with special attention to the establishment of rural library services, particularly in association with programmes of fundamental education. Such topics as the following will be considered: the organization and operation of services on a regional or national scale; the provision of suitable reading and audio-visual materials in libraries; professional training for public library service; library services for children and young people; and the public library's contribution to social education.

Librarians and educators in the countries listed who are interested in taking part in the seminar should get in touch with their Unesco National Commission or Ministry of Education.

FILM ON PUBLIC LIBRARIES

'Books for All' is the title of a new 16 mm Unesco film which draws attention to the need for public library services to support programmes of fundamental education and shows how one library, the Delhi Public Library, is meeting this need.

'Books for All' is intended for showing to three principal kinds of audience in places now without adequate public library services: national leaders (government officials, legislators, educators, heads of national organizations and groups, etc.); local leaders (town and village officials, tribal leaders, heads of local organizations and groups, school teachers, etc.); the general public.

Unesco has distributed 100 prints of English, French and Spanish versions of the film to Member States and most non-self-governing territories in Asia, Africa and Latin America. Readers in these regions may borrow the

film from their Unesco National Commission, or from the government film service in most non-self-governing territories. Copies of the commentary and a leaflet containing suggested discussion questions are available with prints of the film. If any difficulty is experienced in borrowing the film, write to the Libraries Division, 19 Avenue Kléber, Paris-16^e, for the name and address of the lending agency in your country.

DEVELOPMENT OF PUBLIC LIBRARIES IN AFRICA

The first book on the public library movement in Africa as a whole has just been published by Unesco. It is *Development of Public Libraries in Africa*, the sixth volume in the series *Public Library Manuals*. It contains a selection of the working papers and group reports and the recommendations of a Unesco seminar held at University College, Ibadan, Nigeria.

The contributors—librarians and educators, all with extensive first-hand experience of African conditions—discuss in a practical way the principal problems and the action needed to create and extend public library services throughout the continent. The volume contains chapters on the role of public libraries in African mass education programmes, steps in planning public library development in an African territory, reading tastes of Africans in three typical territories, the work of a literature bureau and the professional training of librarians. Statistics on the state of public library development in 35 African countries and territories are also given.

Though the book will be of special interest to government officials, educators, missionaries and librarians responsible for public library development in Africa, it will also be useful elsewhere, since the problems it explores are common to many parts of the world.

This illustrated volume is available in English and in French. The price is \$1.75, 9s.6d. or 400 French francs.

This book can be purchased in local currency through Unesco National Distributors. If there is no distributor in your country, it can be obtained directly from Unesco Sales Service, 19 Avenue Kléber, Paris-16^e.

INFORMATION SEMINAR FOR LEADERS OF YOUTH MOVEMENTS IN LATIN AMERICA

The Information Seminar organized by Unesco for leaders of youth movements in Latin America was held from 5 to 26 October at the Higher Technical Centre in Ceiba del Agua



Participants in the Unesco Study and Information Seminar for Leaders of Youth Movements in Latin America, organized with the active participation of the village children (Unesco).

(Cuba). It was attended by 58 participants from 15 countries and by observers from the United Nations, FAO and ILO.

The main topic for study at the seminar was 'The contribution of young people to the life and development of the community'; this was discussed under the following headings: young people and youth organizations in Latin America; the development of community feeling in youth organizations; the relations between youth organizations and the local and national community; the contribution of young people to fundamental education; young people and international co-operation.

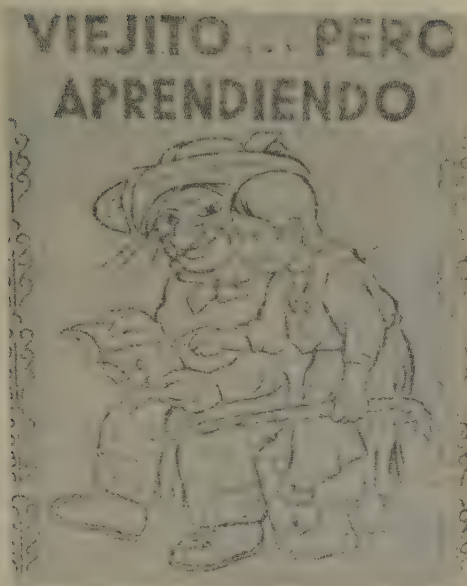
Keen interest was aroused by the opportunities for action afforded to young people in the field of fundamental education. As this was a comparatively new type of activity for youth organizations in Latin America, the participants began by considering ways of giving young people information on the subject and encouraging them to take part in fundamental education projects. Discussion groups dealt particularly with the forms that such projects might take in Indian villages or in industrial and rural communities. Despite the differences imposed by these varying environments, the plan of action should comprise almost identical stages. The following, for instance, is the plan recommended for a fundamental education project to be carried out over several years by a youth organization in an Indian community:

1. Once the interest of the young people has been aroused, their action should be concentrated on a given Indian community, so as to avoid any dispersal of efforts and

to ensure the continuity and efficacy of the work.

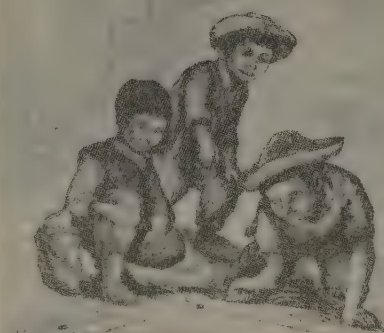
2. A suitable team should be chosen to carry out a preliminary survey in the community. This survey should begin by spontaneous contacts, before the co-operation of influential members of the community is enlisted. During these first contacts, the members of the team will have to use all their powers of observation; they will also have to exercise tact, for the Indians are very mistrustful and easily scared.
3. The team should meet three or four times at the close of the preliminary survey, so that the results can be used in drawing up the necessary plans of action.
4. A few days should be spent actually living in the community, when sincere friendship should be shown towards the people and every opportunity should be seized of working with them.
5. From among the Indians, those who have shown a particular aptitude for the work should be chosen out and trained as future leaders in the fundamental education project.
6. Consideration should be given to the setting up of a dispensary, concerned with prevention rather than cure, in which first aid and elementary hygiene would be taught.
7. A literacy centre should be set up, where the range of instruction given, on market days, would include home management and civics. A rural school run on co-operative lines might also be contemplated, to teach methods of seed improvement, the improvement of animal strains, soil analysis and the use of fertilizers.
8. A recreation centre should be set up, to include musical activities (choirs, local folk dancing, small orchestras) and a library with audio-visual equipment.
9. Some of the young people should be encouraged to take up the occupations most necessary to the life of the community.

Besides discussions and exchanges of information, a great part of the seminar was given up to practical activities, by way of training for the work that has to be done in fundamental education projects. For instance, nine surveys were carried out in rural and urban communities, enabling the participants to become familiar with the techniques of sociological investigation. Other activities included services that young people, with the help of rudimentary material, can render the community: installation of shower baths and latrines for use in rural areas; preservation of fruit and vegetables; house painting and decoration; furniture making.



'Getting on in years . . . but learning.' Humour is successfully used among the people of Patzcuaro, here conveying the idea that it is never too late to start.

CONCURSO REGIONAL DE CANICAS

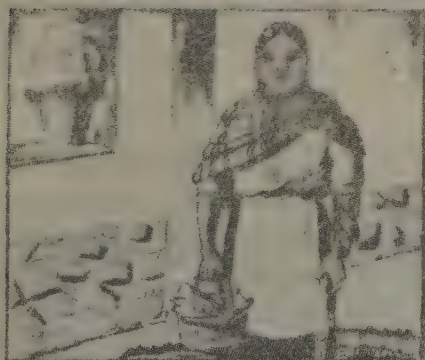


C.R.E.F.A.L.

1951

'Regional marbles competition.' In the promotion of sporting events, posters are an important means of arousing audience interest.

CREFAL Vida Rural Numero 1-A



Esta es Lola.

¿Sale? Lola?

Si, Lola sale.



'The high stove is more comfortable.' Posters are also used to illustrate practical ways of improving home economics.

'Rural life.' The wall newspaper is also used to introduce the first elements of reading, with short, simple sentences featuring everyday activities.

At the end of the seminar, the participants adopted a number of recommendations dealing with the publicizing of the conclusions of the seminar, the co-ordination of youth organizations at the national level, liaison between youth organizations and the United Nations and Unesco, and the lines to be followed in the programmes of youth organizations in Latin America.

CREFAL: POSTERS AT WORK

Among the various audio-visual aids used at CREFAL, Pátzcuaro, Mexico, in carrying out fundamental education projects, posters may be said to have an undeniable value.¹

Clearly, posters cannot be considered separately from other media; but they have been described as 'a cry from out a wall', a sort of clarion call, which generally announces the beginning of a project.

Many are the purposes for which posters have been used—for instance, for announcing festivities, such as the anniversary of CREFAL, which is celebrated with great interest by the teachers, pupils and employees at the centre and also by all the communities in the zone of influence.

Other posters have served to awaken interest in sports events, such as the 'Regional bowls competition', 'Second regional round of basketball', 'Second high-jump competition'.

Again, in health propaganda, posters have played a valuable part. 'Sweep your house and street', 'Personal cleanliness', 'Lice and fleas', are examples of this kind of poster.

Much of the centre's work for better homes has been helped by posters, which, as was mentioned earlier, have simply served to usher in the project. 'The cooking stove up high', 'This is what you should eat', show some of the successful attempts made in connexion with this aspect of education.

The economics section which carries out a variety of activities in communities in the area, has also used posters for displaying an array of equipment. 'Let us buy thread and palm leaves', 'Let us plant trees', 'United we sell', 'Duck breeding', 'Protect your animals' are examples of what has been produced by CREFAL in this sector.

The literacy campaign, too, has been assisted by the use of audio-visual aids and particularly by posters. 'It is always time to learn to read', 'Peter reads after work', 'By reading, you will get to know the world', 'It is never too late to learn', 'There is always time to learn to read', 'Getting on in years but learning', give us an idea of the various ways in which audio-visual aids—and particularly posters—

have contributed to the work and to the success achieved.

Another interesting experiment is the use of posters, not only for propaganda purposes, but also for the purposes of actual teaching. The pamphlet drawn up by CREFAL for the teaching of reading is a direct descendant of certain posters in which a few graduated sentences are shown opposite the regional pictures to which they refer.

The wall newspaper 'Vida rural' (Rural life), whilst not really a poster, although it might be considered as such in some respects, has been extremely useful in informing the local inhabitants of the chief events of interest to them in a simple, succinct way. It is also useful for practising reading.

CREFAL has acquired much experience in the preparation of posters, not only from the point of view of making them cheap and easy to produce, but also from that of an artistic appearance. It has been realized that the pictures must be adapted to an absolute regionalism. If pictures unfamiliar to the inhabitants of the region are used, they fail to awaken interest in the peasants for whom the posters are intended.

Valuable experience has also been gained with respect to the caption accompanying the picture, in regard both to the need for brevity and to the choice of words. All the posters produced by CREFAL are therefore highly regional in character, but care is always taken to select the best human types and the best words in the language used. The popular touch has been maintained, without descending to vulgarity.

SECOND TRAINING COURSE FOR FUNDAMENTAL EDUCATION AT MYSORE, INDIA²

The second course under the Group Training Scheme for Fundamental Education opened in the Yelwal Bungalow, near Mysore, on 15 September 1954 and will continue until the end of May 1955. It is being attended by 15 participants from 10 countries: Afghanistan, Australia, India (6), Indonesia, Liberia, Malaya, Nepal, New Zealand, Philippines and Thailand.

The course is intended to give a clear per-

1. For details on one of the printing processes used see Jerome Oberwager, *How to Print Posters, Educational Studies and Documents*, No. III, Unesco, Paris, 1953.
2. See article by J. B. Bowers in the last number, January 1955, for a report on the first course.

ception of the purpose and practice of fundamental education, of the specialized activities involved in a fundamental education programme, and of the relationship of fundamental education with other aspects of social and economic development in rural areas.

Whereas the first course was primarily designed to give training for international service, especially in fundamental education technical assistance programmes, graduates of the second course will, in most cases, return to national service in their own countries, to work as planners, directors and co-ordinators of fundamental education programmes.

The second course started with a 10-day seminar devoted to group discussions on fundamental education in general theory and practice. This was followed by a basic survey of villages in the training area and the preparation of a draft manual for village-level workers on the preparation of basic surveys.

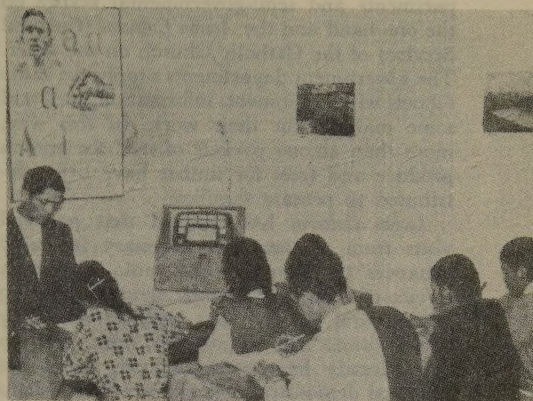
Other elements of the training given during the first three months included: practical work in experimental farming as well as various aspects of training and community organization, with the active co-operation of technical officers from the Mysore State Government; intensive work in adult literacy, including preparation of materials, in co-operation with the Mysore State Adult Education Council and a number of leading Mysore educationalists and writers; production and use of audio-visual aids; and study tours to acquaint members of the group with various aspects of fundamental education and community development in the region.

TECHNICAL ASSISTANCE

*Colombia: Education by Radio*¹

The radio schools at Sutatenza (Colombia), previously described in this bulletin, are the most important instrument for the spread of information and for teaching used by the *Acción Cultural Popular* but they are not the only means available. An intelligent and well-balanced combination of methods has been devised for the advancement of popular culture. To take one aspect alone, agricultural education, the successful combination of services is appreciable.

La Divulgación Radial (Radio Information Service) offers systematic programmes, graded and adapted to the needs and problems of rural areas. After previous consultation, the lessons are carefully revised from the language point of view. Favourite subjects are those connected with the protection of natural resources, methods of farming, methods of combating



A radio lesson (Unesco).

pests, the use of fertilizers and the care of domestic animals.

The use of the radio and nothing else might remain fruitless, even with the best programmes, particularly in dealing with peasants. In order to give teaching by wireless a more lasting effect, pamphlets closely connected with the radio programmes have been published. *Defendamos nuestro suelo* (Let us defend our soil), *Recetas de cocina* (Cooking recipes), and *Cancionero* (Song book) are successful issues that the peasants receive periodically.

The links established by radio give rise to new forms of contact between the teachers at Radio Sutatenza and thousands of listeners far away in the vast chain of the Andes or in the wide plains. One of these is correspondence. The teachers answer on an average 100 letters a week. These letters speak of difficulties, ask questions, request advice and make suggestions. They provide an effective means of assessing results and finding out new needs. They are invaluable in determining the direction that programmes should take.

The radio schools have become part of a vast network of official and private educational undertakings. The Ministries of Agriculture, Industry, Health and Education, the Federations of Coffee Growers and Farmers, the Agrarian Credit Bank, the Building Institute, the Bank of the Republic, the Academies of Natural Science and Geography, have all found their activities extended as a result of the co-ordination provided by the school's popular culture programmes. The rural communities have drawn tangible benefit from this co-operation between government de-

¹ See previous note in Vol. VI, No. 1; p. 42.

partments and semi-governmental bodies on the one hand and the *Acción Cultural* (Cultural Service) of the Catholic Church on the other. The government departments supply the radio schools with equipment, information, staff and some material for their work. In this way, more than 40,000 packets of seed for garden produce and trees for timber have been distributed to peasant families.

Acción Cultural has realized that personal visits from teachers are necessary in many instances to follow up the radio lessons. A service of *Visitadores Expertos Agrícolas* (Visiting Agricultural Experts) has been set up. They travel round the countryside, visit parishes that already have radio schools, carry out practical demonstrations, and are thus able to guide the people responsible for drawing up the programmes. The visiting experts distribute material such as water-sprinklers, syringes, vaccines, samples of insecticides, etc. It is hoped that in this way the peasant will get to know these aids, learn how to use them and familiarize himself with them, so that later, once he realizes how effective they are, he will buy them for himself'. In the *Boletín Mensual*, Bogota, 1 January 1954, No. 3, it is said: 'The importance of this service, as an extension of the courses for the rural population is obvious. On the one hand, it will help to give a practical significance to the theoretical agricultural teaching provided in the programmes of the Radio Information Service and in the written pamphlets, thereby encouraging its application in small holdings, whilst, on the other hand, it will give us a better idea

of the general and particular needs of rural communities, so that suitable steps may be taken to meet them.'

A large-scale project—the creation of experimental farms in villages—is beginning to be carried out by the radio schools. Under the patronage of the parish priest, with the neighbours working together, collective farms are being set up. The peasants give their land and their labour while the *Acción Cultural* provides agricultural implements, certain basic essentials for working, and seeds. Thus each educational unit will have a new stimulus, a new form of co-operative work.

One of the most powerful and beneficent semi-governmental bodies in Colombia, the Agrarian Credit Bank, in close co-operation with the *Acción Cultural Popular*, has begun organizing small agricultural stores where the peasants can buy at low prices the essential equipment for their work.

While all these activities are growing and multiplying as a result of radio broadcasts, other cultural programmes are making headway, for instance the literacy campaign, recreational programmes, popular and more serious music, plays. As all this is the work of the Catholic Church in Colombia, it is being carried out on a basis of religious teaching.

Unesco is continuing to provide Technical Assistance aid to *Acción Cultural Popular* through its experts in the production of texts, particularly for the teaching of reading and writing by radio, the lines to be followed and methods to be used in educational broadcasting, and the production and use of audio-visual aids.

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FUNDAMENTAL AND ADULT EDUCATION

Vol. VII, No. 3 - July 1955

EDITORIAL

Letters received by the editors and articles recently published in this journal indicate a growing concern among workers in fundamental education with a problem which we can summarize in the form of a question: 'How effectively can fundamental education, as at present conceived, achieve the tasks which it purports to assume?'

While some appear to expect every thing from this type of education and hold that all change—whether it be progressive or not—is illusory without it, and others believe it to be all these things but think that it is at present conceived on too narrow a basis or moves at too leisurely a pace, still others feel that its contribution at present is negligible and that a re-appraisal of its pace, scope and direction is an immediate necessity. In furtherance of this, they argue that its field of action should be widened from a community to a national or even a regional scale. They argue, too, that the speed of its action should be immediately accelerated to keep pace with the urgency of the problems confronting it.

To the advocates of immediately increased scope and speed the anthropologists, social scientists and others reply that until educators know more precisely what they are doing and have acquired greater aptitude in carrying out their aims, such action may defeat its own ends by destroying the fabric of the society in which work is being carried out or by arousing hostility and resistance among those who are supposed to benefit.

There is a clear, growing awareness among educators and social scientists that collaboration should be closer between them. There is, however, still some hesitancy on either side to come fully together, perhaps until the role of each can be more closely defined.

The two articles which introduce this issue explore some of the aspects of this desirable co-operation. We cannot hope to reach immediate universal agreement on all points at issue, but an increased exchange of views and an attempt to set forth more clearly the main schools of thought and the many approaches possible, is one way of creating a measure of agreed doctrine. We invite our readers to join in the debate: our pages are open to all constructive contributions.

A last point to note here is the growing interest of youth organizations in fundamental education. The Unesco Secretariat recently issued in its series of *Monographs on Fundamental Education* a short introduction to the subject under the title *Youth and Fundamental Education*. This has received a warm welcome from these groups. They have shown too a decided interest in this bulletin and we welcome the new readers they are bringing to it. In the past we have carried one or two articles on this aspect of educational work¹ and readers will note in this issue that prominence has been given to it in our Notes and Records section.

1. See Vol. V, No. 4, October 1953, pp. 157-63, and Vol. VII, No. 2, April 1955, pp. 65-70.